

received no returns for it. The reservoir now under construction is, of course, expected to be a success. But should it prove a failure (which is possible, Jackson in turn also will be a failure. Moreover, a man must go there with more than his team and his bread. He must have means to purchase wire to fence with, as canyon timber is forty miles away; and a man cannot farm without fencing, as there is more or less stock running at large all summer. Navajo ponies are found all over the country in small bands, summer and winter. Posts for fencing are eighteen or twenty miles away, the timber near by being very scrubby.

You can see plainly from the above that considerable time, as well as money, would necessarily have to be spent before a man would be in a shape to commence putting in his crop, and he would need means to keep his family on during the time he would be spending in preparing his farm for cultivation.

The mesa spoken of, ten miles above Jackson, is a beautiful country. But the canal leading to it is the latest make of any on the La Plata, and is owned by one man, Mr. Real; so men would be obliged to buy water, and if priority of right is ever established this ditch would be left out of it, so far as water is concerned, after the spring freshet has flown by.

Jackson in time, I believe, will be a flourishing little town, but men must go prepared to meet with obstacles if they go there to make homes and to stay. Brother Burnham has one of the best offices in the county, and can afford to go to Jackson (with no family to support), to assist in building it up.

A CITIZEN.

### ELDER PENROSE'S LECTURE.

The Gospel from a Mormon Standpoint was the title of the lecture at the Assembly Hall last evening, the same being delivered by Elder Charles W. Penrose to a large audience.

After the usual preliminaries which included a solo, The Holy City, by Hugh Dougall, the lecturer began and prefaced his remarks with the statement that the subject was one with which all the Latter-day Saints were more or less familiar.

What is the Gospel? asked the lecturer. The term, said he, was generally accepted as meaning good news or glad tidings. It was received by the Latter-day Saints as such and as such it would be dealt with. The Gospel from a Mormon standpoint was different to that from the standpoint of other religious denominations, in that it had been restored to the Latter-day Saints in this the nineteenth century by an angel from on high—the angel Moroni—and the same messenger seen by John while on the Isle of Patmos when he said he saw an angel flying through the midst of heaven bearing the everlasting Gospel to preach to those who dwell on earth. This Gospel had been restored to the earth through the instrumentality of Joseph Smith the Prophet.

It was contained in the Book of Mormon and was the pure unadulterated Gospel, as it was brought to this continent by Jesus Christ Him-

self. It was the same Gospel which He delivered to the people of the Eastern continent, and in it was embraced all truth. It was the rightly called everlasting Gospel. It was preached long before Jesus came to earth having been given to Abraham and through Moses to the Israelites. At that time, however, the people did not in faith receive it and it was later supplanted by the law of carnal commandments.

The revelations of God in this dispensation, pointed out the pure Gospel and stated that its fundamental principles were faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost. This was the Gospel from a Mormon standpoint and that which was promulgated by the Latter-day Saints throughout the length and breadth of the earth.

The plainest elucidation of the Gospel ever given to mankind or put into print was that laid down in the book of Doctrine and Covenants and given unto the Prophet Joseph Smith and Sidney Rigdon in a vision received by them. There it was pointed out what the real Gospel was and that it exacted of its adherents faith in the Lord Jesus Christ, followed by repentance of sin after which came a baptism of the water and the reception of the Holy Ghost through the laying on of hands.

The first principle of this Gospel was faith—faith in God the Eternal Father and in His Son Jesus Christ—a living faith—a faith which not only admitted the existence of Deity but one which prompted mankind to serve Him and to keep His commandments. It was a living power, wherein those exercising it could do many wonderful and miraculous things. They could heal the sick, make the blind to see, the lame to walk, and in the Lord's own due time perform the miracles that were performed by Jesus Christ in His time. The Gospel also required a faith or belief in the mission of Jesus Christ—a belief that He came to earth and died that mankind might be saved from the consequences brought upon them through the transgression of their first parents. Salvation from that Son was unconditional. Christ died also for the sins of all men. This salvation, however, was conditional and would be meted out to mankind according to their deeds in the flesh; they would be granted the reward which they merited by their acts upon the earth.

There was no true Gospel but that laid down by Jesus Christ Himself. He sent His disciples out to preach it and told them to teach all things whatsoever He had commanded them. Faith was required as the starting point, followed up by repentance, baptism and the other principles. Obedience to the Gospel was to be followed by certain blessings—blessings which were made manifest unto those who exercised faith in that which they had received. That identical Gospel had been restored to the earth in this dispensation, and similar blessings had been promised to those who would obey it. The result of its restoration was seen throughout the valleys of Utah, as well as in the different nations of the earth. People had been gathered from abroad and had yielded obedience to its dictates by

repenting and going down into the waters of baptism to be immersed for the remission of their sins. They had taken upon themselves the name of Christ and were engaged in officiating in the ordinances attached to the true and only Gospel—those ordinances calculated to bring a full degree of salvation to the human family.

The Gospel of Jesus Christ from a Mormon standpoint did not teach the baptism of infants. It provided for the baptism of those only who had reached the years of accountability, such as was laid down in the Scriptures. It brought to those receiving it through the proper authority the Holy Ghost or the Comforter, which would open the minds of its adherents and help them to comprehend the things of God and guide them into all truth, religious, scientific and philosophical. Such was the Gospel as preached by the Elders of the Church of Jesus Christ of Latter-day Saints in the world. It was being carried forth before the end should come and would be preached to every nation, kindred tongue and people, and all who had ever lived upon the earth would be given an opportunity to receive it. If they yielded obedience thereto their rewards would be assured, and they would receive blessings in time and in eternity.

The speaker closed by bearing his testimony to the truth of the Gospel. He had proved its divinity by bowing in obedience to its requirements and knew that blessings followed those who endeavored to live up to its teachings. It had been restored to the earth in this dispensation by God the Father and His Son Jesus Christ, and would spread and flourish in the earth, until their purposes had been accomplished.

The lecture next should have been delivered by Elder James E. Talmage but as that gentleman is at present absent from the city, the fifth of the series will be taken up—Obedience is an Essential to Salvation—Repentance, by Elder Charles B. Stewart.

Harry Brower, one of the oldest residents of Calaveras county, Cal., was found dead by the side of his shotgun Wednesday night shortly after sunset. The gun had been discharged and the full charge of shot had taken effect in the side of his head, blowing half of it away. Brower was about 60 years of age and had resided in and about Angels Camp since 1850. His late residence has been on a ranch about two miles from the mining camp. In the afternoon, about 2 o'clock, he left the house with his dog to look for some stock which had wandered out of sight on the ranch. He took his shotgun with him, as was his custom. As he did not return at dark the people at the house became alarmed and instituted a search, and they found his body by the side of a barbed wire fence which extended across the land. He had evidently crawled through the fence, and in dragging his gun after him had caught the hammer on one of the wires and discharged it. The dog had kept faithful watch by the side of his master until others came to relieve him. The hammer of the gun was still caught in the fence.