

ing what should take place between the North and the South.

These plagues named in John's revelations will take place literally—"The Lord God will curse the waters of the great deep, and they shall be turned into blood." "The sea shall become as the blood of a dead man, and every living thing in the sea shall be destroyed." And the time will come, when the seven angels having the seven last trumpets will sound their trumpets literally, and the sound thereof will be heard among the nations, just preparatory to the coming of the Son of man; and all the judgments foretold by John, which are to succeed the sound of each of the seven trumpets, will be fulfilled literally upon the earth in their times and seasons. And the wicked will gnaw their tongues for peace, and will curse God, wishing to die because of their pain. These are they who repented not when the gospel was preached to them, and who became hardened in their iniquities, which were overflowing, in order that God might visit them according to all that had been spoken by the mouths of his ancient prophets.

What will become of the Latter-day Saints? When the judgments shall have ceased, which will be visited first on the house of the Lord, they who remain will spread forth, increase and multiply; and they will build upon this continent a great and magnificent city, called Zion or the New Jerusalem. And they will build a temple within that city, upon which a cloud will rest by day, and the shining of a flaming fire by night; and upon all the assemblies of the people of Zion the Lord will create this glorious appendage, and will shed forth his loving kindness. This is the destiny of Zion, as foreseen by Isaiah and David, and many of the prophets who have predicted concerning her.

Says one, I will wait to see if God will do these things. But peradventure, while waiting, you may be cut asunder and your portion appointed among the unbelievers, where there are weeping and wailing and gnashing of teeth. Woe unto them who wait to see if God really will fulfill the prophecies of his servants, and who repent not of their sins! But blessed are they who repent as soon as they hear the sound of the message and who turn unto the Lord their God with all their hearts, for they shall be filled with the Holy Ghost, which bears record of the Father and the Son, and they shall be prepared for the dispensation of his providences, and hail his coming with great joy. The people of the antediluvian world waited one day too long; they waited until the flood came, when it was too late, and they were swept away, eight persons only escaping. The Saviour, speaking of his second coming, said "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Did the Lord raise up a prophet and warn the antediluvians by new revelation? He did; and he did the same in the case of the people in the days of Lot. Will he do the same prior to his second coming? He will. He is doing it by means of his gospel, revealed for the purpose of saving all who receive it who gather to a place of safety, as Noah and those who believed his message did. But the day will come when the Lord will not spare any who remain in Babylon; that will be, however, when this prophecy of Isaiah is completely fulfilled—"I will gather them from the east and from the west; I will say to the north, Give up, and to the south, Keep not back: bring my sons from afar and my daughters from the ends of the earth, even every one that is called by my name." All this is to take place in the very dispensation in which the angel should bring the gospel, which is the dispensation of the fulness of times. The apostle Paul also refers to the same great event in the following language: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." It is the purpose of God, then, not to confine the gathering to earthly saints alone.

"What," says one, "are immortal beings coming down from heaven to live on the earth?" Certainly, and thus fulfill numerous prophecies in the scriptures; one of which is, "They shall reign on the earth." Who are these persons? They are they whom John heard singing in heaven about it. They said, "Thou hast redeemed us out of every nation, kindred, tongue and people, and hast made us unto our God, kings and priests; and we shall reign on the earth." What a glorious song! While we are singing about going to heaven, all heavenly beings are singing about coming back to earth to live and to reign. Why? Because this is their inheritance, they have been made worthy through the blood of the lamb, and their Redeemer will be their King of Kings and Lord of Lords, and to his dominion there shall be no end. When this takes place, then will be fulfilled the saying, that all things which are in Christ, both in heaven and on earth, shall be gathered together. The wicked, too, shall be gathered, but in bundles ready for the burning.

Marvel not, therefore, Latter-day Saints, that you have been exalted out from among the Gentile nations. Marvel not that the Lord has said to the north, Give up, and to the south, Keep not back, bring my sons from afar and my daughters from the ends of the earth. Marvel not at the Saviour's parable of the gathering of all kinds of fish and bringing them to the shore! By and by, angels will come among the Latter-day Saints, who have been gathered from the nations, and they will pluck out one here, and another there,

putting them into their place. The separation of the fish will take place; the bad will be cast away, while the good will be reserved in vessels for the Master's use. May the Lord who has redeemed us from among the nations bestow upon us the rich blessings of his kingdom, which he has decreed to bestow upon his people in the latter days! And may this people spread forth on the right hand and on the left; may they enlarge the place of their dwelling and stretch forth the curtains of their habitation, until they shall become a great mountain, as the prophet Daniel has predicted, and fill the whole earth, until the kingdom and the dominion and the greatness of the kingdom, under the whole heavens, shall be given to the Saints of the most high God! Amen.

### "Let Her out a Little."

Not long ago an engineer brought his train to a stand at a little Massachusetts village where the passengers had five minutes for lunch. A lady came along the platform and said: "The conductor tells me the train at the junction in P. leaves fifteen minutes before our arrival. It is Saturday night, that is the last train. I have a very sick child in the car, and no money for a hotel, and none for a private conveyance for the long, long journey into the country. What shall I do?"

"Well," said the engineer, "I wish I could tell you."

"Would it be possible for you to hurry a little," said the anxious, tearful mother.

"No, madam, I have the time table, and the rules say I must run by it."

She turned sorrowfully away, leaving the bronzed face of the engineer wet with tears; presently she returned and said, "Are you a Christian?"

"I trust I am," was the reply.

"Will you pray with me that the Lord may in some way delay the train at the junction?"

"Why, yes, I will pray with you, but I have not much faith."

Just then the conductor cried, "All aboard." The poor woman hurried back to her deformed and sick child, and away went the train climbing the grade.

"Somehow," said the engineer, "everything worked to a charm. As I prayed, I couldn't help letting my engine out just a little. We hardly stopped at the first station, people got on and off with wonder, full alacrity, the conductor's lantern was in the air in a half minute and then away again. Once over the summit it was dreadful easy to give her a little more, and then a little more, as I prayed, till she seemed to shoot through the air like an arrow. Somehow I couldn't hold her, knowing I had the road, and so we dashed up to the junction six minutes ahead of time."

There stood the other train, and the conductor with his lantern on his arm. "Well," said he, "will you tell me what I am waiting here for. Somehow I felt that I must wait your coming to-night, but I don't know why." "I guess," said the brother conductor, "it is for this woman, with her sick and deformed child, dreadfully anxious to get home this Saturday night." But the man on the engine and the grateful mother think they can tell why the train waited.—*Pocket in Boston Watchman.*

### Scottish Farmers Ruined by Mice.

The Scotch farmers, with all their shrewdness, are apparently ruined by the *ridiculusmus*. So far at least they have been unable to devise any means of ridding themselves of the armies of these insignificant creatures which have quartered themselves on the border farms. About three months ago the attention of the public in general, and of local agricultural clubs in particular, was called to the depredations caused by these quadrupeds, which, it was suddenly discovered, had increased to such an alarming extent as to have actually destroyed a large expanse of pasturage and to threaten to overrun the country. The land is represented as resembling the ground in the neighborhood of targets for rifle practice, being literally riddled with holes; the whole of the vegetation is destroyed in certain localities in Teviotdale, not merely the blades of grass being eaten by the mice, but the roots being consumed as well. The consequence has been that the sheep have been robbed of their natural food, and the recent lambing season has been one of the most disastrous ever known, both ewes and lambs being deprived of sustenance and perishing in numbers. The plague is almost identical with that which

has so seriously interfered with the progress of sheep farming in New Zealand, only there it is the rabbits that have caused the mischief; and unless it can be stamped out it threatens the ruin of many sheep-breeders and wool growers. One farmer in New Zealand has actually sacrificed 15,000 acres of land by enclosing that area with a solid masonry wall in order to prevent the spread of a colony of rabbits which had taken possession of a portion of his farm. But the land is too scarce and valuable in Scotland to permit of an heroic mode of cure. The question for the Scotch farmers is whether they can reduce the number of the mice by encouraging the increase of weasels, hawks, owls and other carnivorous birds and beasts, or whether they must take the law into their own hands and drive out the enemy. The unfortunate part of the business is that the little rodents are of no value, unlike rabbits whose skins and flesh are both of a certain worth, and they are too small to attract sportsmen with their guns. One thing is certain, that the Scotch farmers will not in the future encourage the use of the gun at hawks and weasels, but will rather encourage the visits of these mouse-catchers.—*London Daily News.*

### Bishop Whipple on Indian Missions.

The Congregational Church was well filled on Sunday evening, Bishop Whipple, of Minnesota, having consented to deliver an address, the ordinary evening services were omitted in all the churches, and the people gathered in goodly numbers to listen to the eloquent advocate of the rights of the hunted and defrauded red men.

The address might properly be called a missionary sermon, yet it was entirely devoid of the dryness which is sometimes said to characterize sermons. It was full throughout of most interesting facts which the worthy Bishop has gathered in his years of diligent study of the subject and of personal experience on the frontier. The leading thoughts of the discourse were that Indians are men, that as such Christ died for them, and that it is the duty of Christian disciples to extend the blessings of the gospel to them as well as to any other portion of the heathen world. Incidents were related to illustrate the fact that the Indian mother's heart is just like the heart of any other loving mother, that Indians are often conscious of guilt, and feel their need of the Great Spirit's help.

The audience were deeply impressed by the evidence presented that mission work among the Chippewas and Dakotas has not been fruitless. The Bishop was in Minnesota through all the dark days of the massacre of 1862, and his testimony to the fidelity and devotion of converted natives was well calculated to put to the blush the flippant talkers who are accustomed to say that the only good Indians are the dead ones.

There is, however, not the slightest truth in the charge which has sometimes been made that Bishop Whipple justifies the atrocities of the Indians. No man can condemn their barbarity more sternly than he does. But his argument goes powerfully to show that they are not alone guilty. For he describes in plain words the plundering and false dealing by which the ignorant and helpless aborigines were provoked into retaliation. That very outbreak so terrible and disastrous in 1862 originated in the fact that the annuities had been stolen and the Indians had been kept waiting on false promises week after week till their exasperation passed all bounds.

No part of the address was more suggestive, and, we may add, humiliating to us as American citizens, than the contrast which was vividly drawn between the Indian policy of Canada and our own. It was shown that the Indians of the British possessions have committed no depredations on their white neighbors for a hundred years. This state of things is not to be explained by the supposition that the tribes of that country are naturally more peaceable than those which occupy our own frontier. It is rather because the British government has maintained good faith in dealing with them and has given them and executed among them just laws. This course of treatment, supplemented by persistent

labors for the education and Christianization of the Indians has resulted in incalculable benefits to both races. The Bishop has visited Rupert's Land, which lies directly north of Minnesota, and knows whereof he speaks.

In the address of Sunday evening, Bishop Whipple did not enter upon a discussion of the course which our government should pursue in the present emergency. But he pleaded eloquently and earnestly that a Christian people should treat the heathen within their own borders with justice, and the spirit of that Master who said, "Go ye into all the world and preach the

gospel to every creature."—*Sioux City Journal.*

### TO JOHN HUTCHINS.

YOU WILL PLEASE TAKE NOTICE that we have expended in labor for you Eighty Dollars (\$80.00) on the Midway mine in Ophir Mining District. That unless the same is paid within ninety days from the date hereof, together with our costs, your interests in said mine will be forfeited to us by law.

H. D. CONVERSE.  
CALVIN KIRK.  
I. I. GREENEWALD.

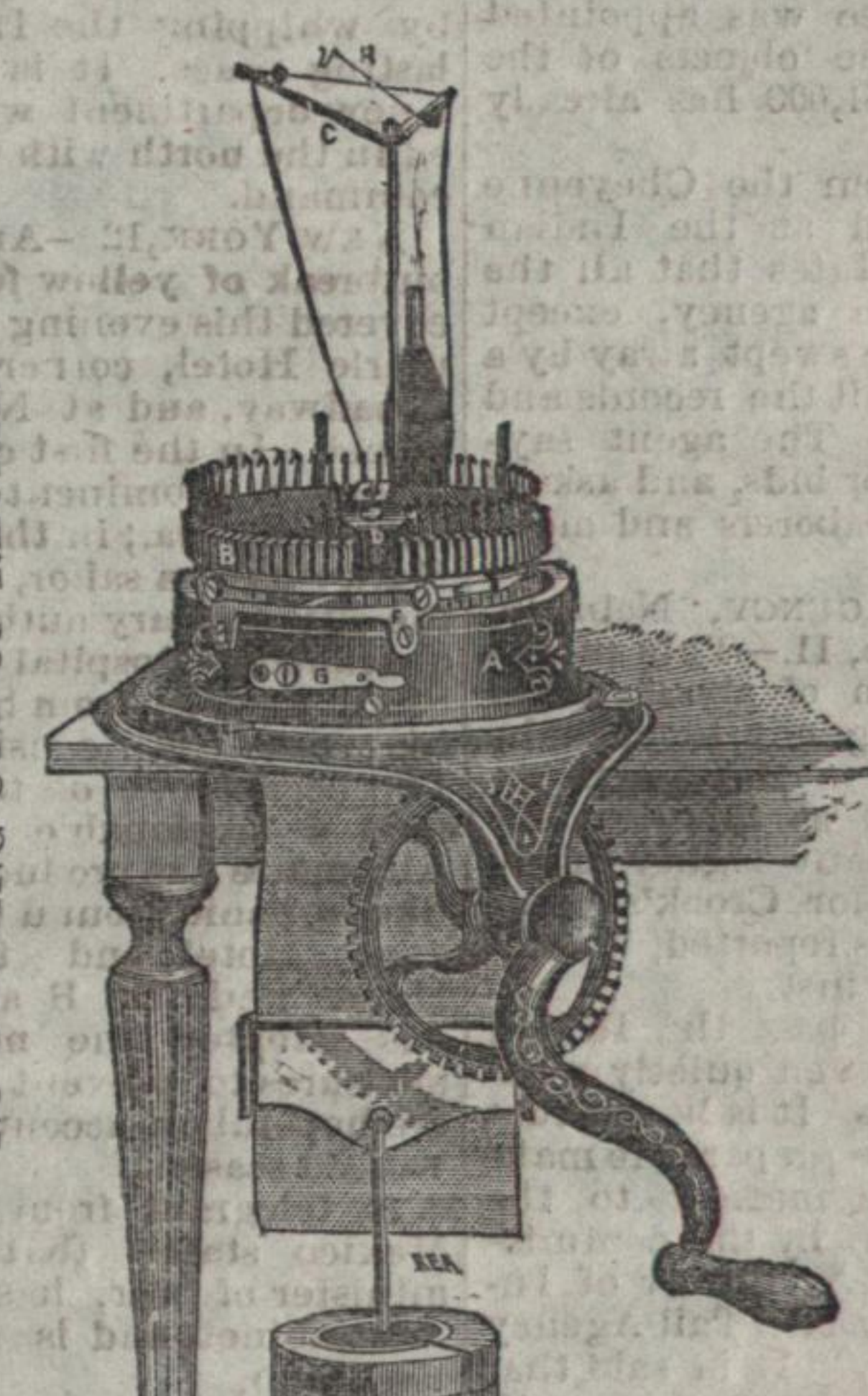
Ophir Mining District,  
Sept. 29th, 1875.

MARVEL OF CHEAPNESS, SIMPLICITY AND DURABILITY.

## Branson Knitter!

### IMPROVED.

KNITS A SOCK OR STOCKING, HEEL AND TOE COMPLETE.



The heel is made so that not a SINGLE STITCH is added by hand, and the Toe with only two minutes work of the Needle.

NO BREAKING OF YARN! NO BREAKING OF NEEDLES! NO GETTING OUT OF REPAIR!

PRICE FROM \$22 to \$38.

Send for circular to J. W. SNELL,  
Idaho Store, Salt Lake City,  
Agent for Utah.  
P. O. Box 519.

### SALT LAKE CITY IRON WORKS.

One Block South of U. C. R. R. Depot.

#### T. PIERPONT, Supt.,

Are now prepared to manufacture and repair all kinds of

Steam Engines, Boilers, Mining, Milling and Hoisting Machinery, Agricultural Machinery, Mowers, Reapers, Threshing Machines, &c., &c. Iron and Brass castings of any description made to order.

CASH for old Cast Iron, Brass, &c.



### DENTIST

DR. WM. H. GROVE

Office.—Second South Street, Salt Lake City, east of Elephant Store. Office hours: 9 a.m. to 5 p.m.

### MOUNTAIN WARBLER!

THERE being several hundred copies of the above Song Book remaining unsold, they can be obtained at the Deseret News Office for 25 cents per copy.

W. M. WILLES,  
S. L. City, March 31st, 1876.

## BAIN WAGONS,

With the improvements I have now put on them, are conceded by all who see them to be ranked as the **Leading Wagon of Utah.**

### OLIVER CHILLED PLOWS

Are now known in every settlement, and I have sold over FIVE HUNDRED in the last six months. Farmers are actually laying away good steel plows and buying the Oliver Chilled Plow, it being such a saving both on team and man. The longer you use them the better they are. No wear out to them.

### WALTER A. WOOD'S REAPERS AND MOWERS!

Have taken the front rank of all machines for their durability, ease of running and handling, cutting close and clean, less cost for repairs, which can always be had. **THE IMPROVED WOOD'S.**

### WISNER'S TIGER SELF-OPERATING HAY RAKE

Farmers who have not yet seen this self-dumping hay rake should call early. It perfect and well made, has wrought iron axle, second growth spokes and good material throughout. **YOU A LITTLE GIRL CAN OPERATE IT.**

**Concord Buggies and all kinds of Spring Wagons**

**Hardwood and Wagon Material a Specialty.**

**Agricultural Implements of all Improved Styles**

ADDRESS

## HOWARD SEBREE,

**Bain Wagon Depot,**

SALT LAKE CITY, UTAH