

died for sinners—died to save the world. Do the Christian world believe it? Yes, they say they do. Do not we believe alike? Yes. They do not know how to define it, but we do. Do they believe in the gifts and graces of God? They certainly do. I have heard ministers begin to preach and read from the scriptures and give their interpretation of what the Lord meant. I have said to them "there must be more revelation in the world than ever before, for how can you tell what the Lord means, if you do not read it, unless He tells you? Here is the word of inspired men, but you say it does not mean what it says. I believe it means what it says, where it is translated correctly. I believe that inspired men said what they meant, and meant what they said. I believe that Jesus said precisely what He meant, and meant precisely what He said. Do Christians believe this? They say they do, and I have heard ministers of the gospel declare that they believed every word in the Bible was the word of God. I have said to them "you believe more than I do." I believe the words of God are there; I believe the words of the devil are there; I believe that the words of men and the words of angels are there; and that is not all,—I believe that the words of a dumb brute are there. I recollect one of the prophets riding, and prophesying against Israel, and the animal he rode rebuked his madness.

Do you believe all this is the word of God? If you do you certainly believe more than I do. The words of the Lord are the words of the Lord, and the revelations God has given concerning Himself are true. When Moses wrote and said that man was formed precisely in the image of God he wrote the truth. We are the children of our Father,—His offspring, of the same family; we belong to Him by birthright, and we are His children and Jesus is our brother. Does the Bible tell all this? Just as plain as words can tell anything. The Christian world do believe "Mormonism," and "Mormonism" is the truth.

"Where is your code, your particular creed," says one. It fills eternity; it is all truth in Heaven, on earth or in hell. This is "Mormonism." It embraces every true science and all true philosophy. Is this so? Certainly it is; but vain philosophy is the result of the vain conjurations of the brains of men. How often we hear men philosophize about what would have been suppose we had not been here, and suppose the earth had not been made, and suppose Adam had not come into the Garden of Eden; and suppose he had not sinned, what would have been the condition of the world! Always arguing from false premises, and on a false foundation. Facts are facts, and we might as well argue that there is not a railway across this continent to carry the people and goods as to argue that Adam was not in the Garden of Eden, that he did not fall, that sin is not in the world or that Jesus is not the Christ. The negative of these propositions is hard to prove, but the affirmative is easy to prove and comprehend, and easy to understand and to live by.

Well, I will say that our religion is nothing more nor less than the true order of Heaven—the system of laws by which the Gods and the angels are governed. Are they governed by law? Certainly. There is no being in all the eternities but what is governed by law. Who is it who desires to have liberty and no law? They who are from beneath. This is what Lucifer, the Son of the Morning, wanted. He wanted to save the world without law, to redeem the world without order. There must be law, order, rules and regulations; there must be a system of government; and, to have a kingdom of God on the earth, there must be a king, and subjects to rule, and territory for those subjects to dwell upon. These things comprise the kingdom of God, the embryo of which is now being formed by the Latter-day Saints, by the will of the Father, by the power of God; and they will endure and truth will prevail, and we need not be afraid as to the result.

True science, true art and true knowledge comprehend all that are in heaven or on the earth, or in all the eternities. By these all beings exist, whether they be celestial, terrestrial or testial; or whether they are from beneath and dwell with the devils among the damned. All truth is ours. Now if anybody wants to make a trade, come on! If you have truths, and I have errors, I will give ten errors for one truth. I have said a great many times to my friends, "if I have errors bring on your truth." I have embraced the gospel of the Son of God, by the world termed "Mormonism," simply because it is true; and there is no power, no argu-

ment, no true philosophy, no principle of science; there is no truth from heaven, no word of God or of angels that says to the contrary; but all agree that this is the word of God, this is the power of God, this is life everlasting; and we can say, as it was said in old times "This is eternal life to know the only wise and true God and Jesus Christ whom He has sent," and thanks be to God we are pretty tolerably well acquainted with Him, and with the principles which He has revealed for the guidance and salvation of the children of men. He extends life and salvation to all, and says, "Come to me all ye ends of the earth and be ye saved." Is there any person excused, any left out of doors, to whom no invitation is sent? Not one. It was a marvel to me, when I first believed, how it was that professing Christians in the world need to repent. But I took this ground in my own mind, and I carried it out. Said I, "If I have no sins to repent of let me repent of that religion that I have embraced that is not true. So we say to all others. If you have been righteous from your birth up, and have never committed known sins and transgressions, be baptized to fulfil all righteousness, as Jesus was. If you can say you have no sins to repent of, forsake your false theories, and love and serve God with an undivided heart.

God bless you. Amen.

Correspondence.

SALT LAKE CITY, July 6, '70.

Mr. Editor:—There exists to-day what, to my view of the case, is a very unhealthy mania; or gold fever; and many are fearfully inoculated with a keen desire for wealth, while numbers are daily seen seated, *à la* Indian, on their haunches, exhibiting the real thing. Even some great men, having explored the mines, have come from the bowels of the earth deeply impressed with the belief that the vast amount of figures in the numeration table are inadequate to tell how rich some men are. And they promise to bring us 50,000 miners next year. Now sir, while by no means despising the shining ore, are we, as a people, prepared for all the concomitants that will naturally follow. Is this the truest source of a people's wealth? History says not. Evidences around us say not. And when a people, become so infatuated as to forsake the plow for the miner's pick they are fast hastening to degradation. It is argued by some that we need labor, and the mines will give it. True, but is it healthy in its broadest and truest sense to the home, fireside, and family of the man who came here for peace, and which peace has been bought at a great price, to barter that for gold or silver?

We are flippantly told that the sources of labor are dried up by undue influences. This is notoriously false. We existed, grew rich, built more houses and made more substantial improvements, prior to the advent of the railroad and its temporary prosperity. And the same resources are open to all who want homes, firesides and families to-day. By some we are told that all the good available lands are occupied. This also is not true, for I myself have seen abundant opportunities north and south for willing hands and hearts to make happy homes, to plant trees, and to raise something from the soil, despite the grasshopper pestilence. While men cry out labor it is used only as a blind to miserable and contemptible loafing. Some on the other hand will not conform to circumstances and the times, but must have a four-dollar-a-day loaf, and would rather suffer than take a dollar a day loaf, and then because they or their families do suffer the whole evil is laid upon our leaders.

If any men have cried aloud from one end of the country to the other to avert this order, and have shown how it could be done; if any men have striven to open sources of wealth by manufacture of silk, woolen, cotton goods, paper, &c., &c., it is these same leaders. And if to-day there existed a thorough desire to co-operate for general benefit, we would see our inexhaustible iron mines, our coal oil springs, and our other very needed developments made manifest for a people's permanent wealth. Some say it is folly in view of the "hoppers" to talk of farms. It is worse than folly to talk of gold mines and no back-bone of farmers to sustain them. And it is suicidal for our young to forsake the truest and more legitimate sources of wealth—a farm, a trade, &c.,—for the fickle jade, fortune. So great is this

become that the young will not marry, but are waiting to have this specimen assayed, and this developed, while they are fastening themselves with fetters of vice and a loose and visionary life that cannot easily be broken.

Our greatest men have grown rich on very poor wages in the start of their life. They have been content with small beginnings. Here a man can begin with small beginnings, the pioneers did, and succeeded; they wrung their wealth from the soil; and if our sons would dare follow their example they would soon have the comforts of life around them. But I suppose the whiner, the fault-finder, the loafer, will sit down on the corners of the streets and say, "but if and if times were as they once were, &c., then we might make a raise."

Let the young men shake themselves from this incubus and settle the free country of Bear Lake, Sevier and other unoccupied places, and in three years, with good management, they may be permanently on the road to wealth. Stay here or follow boring the earth for precious metal and nine of every ten will ruinously fail. So thinks

ITEM.

SALT LAKE CITY, July 8th, 1870.

Editor News:—As a patronizing friend of that fraternity of miners engaged in developing the mineral wealth of Cottonwood Canyon, permit me space to reply to a somewhat remarkable document published in Thursday's NEWS. Your correspondent develops the cause of his letter within the first forty lines, and makes you a gratuitous advertiser of two claims, largely the property of his brother-in-law:—puffs the "Lavina" and "Flagstaff" into unmerited prominence among the claims of the district; and then, acting on a mistaken philosophical principle,—that no success can be attained save the foundation be laid upon the ruin of another, proceeds to decry the remaining interests of the Canyon. Probably no two claims in Cottonwood Canyon have been pushed with more dogged determination to develop wealth where bounteous nature seems not to have placed it, than in that same "Lavina" and "Flagstaff," the former working in on a good supply of ore, not quite rich enough to pay for taking out, and daily growing no better; the latter followed for one hundred and fifty feet without finding a streak thicker than a sheet of paper, of the argenti-ferous desirable.

Little Cottonwood cannot as yet be called a failure, no single instance of desertion, where any amount of work has been done, can be spotted in the Canyon; and until some of them give it up, failure cannot be pronounced. In mining parlance, everything is "Wild Cat" until such development is reached, in precious metal as places a given claim upon the market with a fixed value attached.

Can it be possible that the "Emma" mine, whose teams daily file down our streets freighted with tons of rich ore, whose disbursements add fifteen thousand dollars monthly to the circulation, in the way of wages and freight alone, not counting the liberal personal disbursements of its owners, must stand in that shade which is cast down from the mountain heights of Cottonwood Canyon, by the "Wild Cat Flagstaff?"

Are the claims of Woodhull, Bros., whose rock shipments to San Francisco, have engendered much of that excitement regarding the mineral wealth of Utah, entitled to no mention?

Is Brunner's "North Star," with its vast breast of rich mineral, to hide its diminished head, at the bare mention of the "Lavina?"

Is Walker's "Creek Ledge," the "Revolution," the "Brass Key," and others, whose sacked rock, saleable on the dump at passing figures, already marks some success in Cottonwood, no encouragement to those seeking after wealth, whose daily sweat is freely given on prospects that have led to reward before?

That mining is a lottery all will admit. Have its votaries had less prizes in Utah than elsewhere? I think not. Besides the acknowledged claims mentioned above we have the strikes of Crissman, and the Eureka Company in Tintic, of Lincoln and others in East Canyon, and the end is not yet, as good prospects as any mentioned are being actively worked; and among the army of "great expectation capitalists" some will succeed, more will fail, but let us add no libelous abuse, such as your yesterday's whilom correspondent indulges in.

Good God! if the miner's dollar is not "squarely earned" then indeed the curse on Adam, condemning man to

"live by the sweat of his brow," has descended unevenly on poor humanity.

Now sir, I am engaged on the "Patsy Marley." That no puffing may be charged please consider it "Wild Cat" until further developments are announced. Our company, having a blind faith in its indications, work day and night. My business calls me up to Little Cottonwood weekly. I have never yet seen a single drunken man in the Canyon. I have been in at miners' meetings, and upon all occasions; and must class all the workmen as gentlemen, rough perhaps, coarsely clothed, and in some instances poorly fed; and I may be pardoned if I assign personal motives, too obscure for me to fathom, instead of an honest representation of matters, as they really are, in Little Cottonwood mining district.

Yours, etc.,
CHAS. S. HAMMER.

THAT CANOE.—The first canoe ever launched on the Great Salt Lake by a white man—the one used by Fremont's exploring party—is on exhibition at the Museum; it was found and contributed by Briant Stringam, Esq. It is rather a rude looking affair, consisting of a huge log, hollowed out, and although somewhat broken by hard usage, the wood is still in a state of good preservation. Among other late additions to the stock of the institution are one each of two varieties of the monkey tribe, and a macaw and cockatoo, lately imported from San Francisco, all of which are added to the "Happy Family;" and a specimen of the turtle, found in the 19th Ward of this city—the first, we believe, ever known to have been found here.

NOTICE!

IS HEREBY GIVEN, that I, JAMES H. HART, Probate and County Judge of Rich County, U. T., did, on the 28th day of March, A. D. 1870, enter in the land office, at Salt Lake City, U. T. for the use and benefit of the Citizens of Ithica, U. T., the following described land, namely:

South west quarter Section 31, Township 13, North of Range 6 East, containing one hundred and sixty acres.

Any person or persons having claims in the above survey of land will file the same with the clerk of the County Court of Rich County, as prescribed by law.

JAMES H. HART,
Probate Judge.

w23 3m

IMPORTANT TO ALL!

Auction Sales! Auction Sales!

We will offer for sale by

PUBLIC AUCTION

At our rooms, Main Street, Salt Lake City, on

SATURDAY, July 16, 1870.

At 4 o'clock, p. m., a splendid assortment of

HOUSEHOLD FURNITURE

Imported and Home Made

Consisting of

Mahogany Side Board, Bedsteads, Dining, Dressing, and Loo Tables, Sewing Machines, Chairs, &c., &c. Also, Crockery, Mirrors, Glassware, Cooking Stoves, and Utensils, 3 Barrels States Syrup, Rifles, Pistols, Watches, Carpenters and other Tools, Garden and other implements, Clothing, Hats, Boots, Shoes, Dress Goods, Notions, &c., &c.

We also sell Goods by PRIVATE SALE cheaper than the cheapest, so come along and secure bargains at

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COLLECTOR'S NOTICE

WHEREAS SAMUEL MULLINER, of Fairfield, has neglected and refused to pay any taxes on his land claims, in this city, for four years, therefore, I will sell, to the highest bidder, on MONDAY, July 18th, at 4 p. m., in front of the Co-operative Store, in American Fork the aforesaid claim of about Forty (40) Acres of Grass Land, or so much thereof as is necessary, situated on the west side of the creek, in the American Fork bottoms; to pay City, School and Provo Water Ditch Taxes, that have been assessed on said claim, with costs of collection, unless proceedings be stayed by payment previous to the above date.

JOHN DUNCAN,

Collector of City, School, and P. W. D. Taxes for American Fork City.
American Fork, July 8th, 1870. w23 1

STRAYED

FROM Jordan Bridge, on the 18th of June, one pair of Bay AMERICAN MARES, fifteen hands high, no brands; newly shod. One Mare is sweetened in left shoulder, and has a horse Colt, 3 months old. The other Mare was heavy with foal.

Also, one Dapple Grey HORSE, 14 hands high, 6 years old, branded A in a circle on left thigh.

Any person bringing them or giving information concerning them at Faust Stables will be well rewarded.
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HENRY HOUTZ.