

Gospel and why the same? Because it is the everlasting Gospel, not something started eighteen hundred years ago. Says John, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth etc." What Gospel? The everlasting Gospel; the Gospel that existed with the Gods before this world rolled into existence or the morning stars sang together for joy; The Gospel that was preached to Adam and which he preached to his posterity; the Gospel that was preached by Enoch and Noah, by Abraham, Isaac and Jacob, and all the ancient prophets; the Gospel that was preached by Jesus and his Disciples when he commanded them to go and preach it to all nations; in fine, the Gospel that brings life and immortality to light. It can be said of us as of them of whom it was said, "Ye have been baptised into one baptism, and have all partaken of the same spirit." Did they? Yes. It was not many baptisms, it was not many faiths and many ideas and many notions; but it was, "one faith, one Lord and one baptism and one God who is above all and through all and in you all."

There are a great many things associated with these principles in which the children of men are very deeply interested and in which more especially the Latter-day Saints are very, very deeply interested. The Lord has gathered us from among the nations of the earth, just as he told some of his ancient prophets, who wrote it, that he would do. And one of them, while wrapped in prophetic vision gazed upon the purposes of Jehovah in relation to this generation, and saw the people of God gathering together, exclaimed: "Who are these that fly as a cloud, and as the doves to their windows?" and another says: "I will take you one of a city, and two of a family, and I will bring you to Zion;" what will you do with them when you get them there? "I will give you pastors according to mine own heart, which shall feed you with knowledge and understanding." "Saviors shall come upon Mount Zion," says another, "and the kingdom shall be the Lord's." Very peculiar expressions and very significant some of these remarks are. Yet they were made by men when under the influence of the Holy Ghost, the spirit of revelation which unfolds to their view things that should transpire in the Latter-days which is emphatically, what is called in the Scriptures, "The dispensation of the fullness of times," when he would "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." He would gather his people in one to commence with, and hence our position to-day in these valleys of the mountains. Why are we here? We came here because it was according to the eternal purposes of God that we should gather together; and because God has restored this principle among other principles through the ministrations of holy angels, and by the manifestation of his power by the revelation of his will through the ancient priesthood that existed upon the earth. And what made us gather together? you could hardly tell, many of you, if I were to ask you. I know very well that when you received this Gospel in foreign lands you could not rest until you gathered to Zion; and there was a correspondent feeling among the Saints here to help to bring about these things. Before the rail-road across the plains was built, you used to send out your teams as many as five hundred at a time. What made you do it? It was the spirit of the gathering that associated itself with the latter-day dispensation, if there were time I might tell you how peculiarly some people were moved upon.

The Prophet Joseph Smith and Oliver Cowdery baptised each other, why? Because John the Baptist appeared and conferred upon them this priesthood, and they went and administered in it. Why did Joseph Smith and others lay hands upon men for the reception of the Holy Ghost? because Peter, James and John who held the keys of the priesthood and of this Gospel in former days conferred that power upon them, and they operated in it. Why did the people feel inclined to gather? because Moses who was at the head of the gathering dispensation and to whom the keys of this dispensation were given, came and conferred upon

them the power to gather the house of Israel and the ten tribes from their dispersion; and when you received this Gospel you received this as a part. This dispensation of the fullness of times embraces all other dispensations that have ever existed upon the earth, with all their powers. That is the reason you desired so to gather together, and for these peculiar impulses which many of you could not account for.

Why do we build temples? because Elijah appeared and conferred the powers of his priesthood which were to "turn the heart of the fathers to the children, and the heart of the children to their fathers." And why do you expend so much—even your enemies are complaining because of the millions of dollars that are used in the erecting of temples. Why do you do it? Simply because God has commanded us to do it and we know it and because the spirit attending this peculiar work rests upon us until we feel its impulses in our very bones. And is it a trouble to do it? no, we feel a pleasure in it. And then when we build our temples we feel a pleasure in administering in them, not only for ourselves but for our fathers and mothers and those of our progenitors who have died without the Gospel, and then to help to save all that have been worthy of salvation that have ever lived upon the earth. And we have got to continue our labors in this direction, we have only just commenced; and if this little thing troubles men all the consolation I can give them is that they will be worse troubled yet. If others know not what we are doing we do; we know in whom we have believed, and consequently we operate in these things.

Now then, what shall we do? continue to do good; continue to live our religion; continue to carry out the purposes of God; continue to humble ourselves before the Lord and cultivate his Holy Spirit that we may comprehend his laws and know his will concerning us. You have received the Holy Ghost. Now I will tell you a piece of instruction that Joseph Smith once gave me, and it won't hurt you. Said he, "Elder Taylor, you have received the Holy Ghost; now follow the leadings of that spirit; and if you do, by-and-by it will become in you a principle of revelation that you will know all things as they come along and understand what is right and what is wrong in relation to them." That is just as applicable to you if you can receive it and live up to it and enjoy it.

Well, what are we? We ought to be the Saints of God without rebuke in the midst of a crooked and perverse generation. We ought to be full of charity, of brotherly kindness and affection and love one towards another and love towards all men. We ought to feel as our heavenly Father does. What does he do? "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." He will save all men to such a degree of salvation and exaltation as they are capable of receiving; but he cannot bestow upon people what they are not prepared to receive. There is a celestial glory and a terrestrial glory and a telestial glory; "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory, so also is the resurrection of the dead." But there is, we must bear in mind, a celestial glory which is one, and there is a terrestrial glory which is one, etc. And we want as Latter-day Saints to comprehend the position we occupy; and while God has conferred many great and precious privileges upon us, we want to appreciate them and honor them. Are we Seventies? We ought to be full of light and life and the power and spirit of the Living God and feel that we are messengers to the nations of the earth; we ought to feel the word of God burning like fire in our bones, feeling desirous to go and snatch men from the powers of darkness and the chains of corruption with which they are bound, and lead them in the paths of life. We ought to be prepared to go forth weeping, bearing precious seed that we might come back again rejoicing bringing our sheaves with us. If we are High Priests, we ought to magnify our calling in that portion of the priesthood and to prepare ourselves for the duties and responsibilities that are devolving upon us associated with that priesthood, that we may be prepared ac-

cording to the revelations we have received in regard to these subjects, to preside over and among the different Stakes when they shall be organized and to be prepared to operate in all things according to the mind and will of God. If we are Elders we should seek to magnify our calling in every particular, and put away from us every evil and satisfy ourselves that we are accepted of God, living so that it will be a pleasure as well as a duty to carry out the will of God in all things. If we are fathers, we should treat our children properly and train them in the fear of God; we should treat our wives with mercy and tenderness and with love; we ought to bear with their infirmities and sustain them in the pathway of life, pour joy and happiness into their bosoms, and help them to bear the struggles and difficulties that they have to cope with. If we are w. v. s, we should try to make a heaven of our homes. And as children and as parents and as Latter-day Saints and as Elders of Israel, we should seek by the prayer of faith to fulfil the various duties that devolve upon us, that we may honor our God, magnify our calling and fill the measure of our creation here upon the earth, and purge ourselves from all unrighteousness, and be full of love, kindness, generosity and philanthropy, and also full of honesty, of truthfulness and integrity, feeling in our hearts to say, O God, search me and try me and prove me, and if there is any evil in me, help me to purge it out from me, and help me to honor and magnify my priesthood and every duty devolving upon me. And as fathers and mothers we should never utter a word or do an act that we should be ashamed of God, or angels, or our children to hear or see. And if we will do right and cherish and cultivate the spirit of God to the extent that it can prevail and predominate in our midst, we will see Zion arise and shine, and the glory of God will rest upon her.

God help us to do right and preserve our purity, keep his laws and lead us in the paths of life, that while we live upon the earth we may operate with him in the salvation of the living and the dead, and be saved ultimately in his celestial kingdom, having fought the good fight, finished our course, and kept the faith. In the name of Jesus, amen.

Correspondence.

SANPETE COUNTY,
June 16th, 1879.

Editors Deseret News:

The ceaseless demand of the grim monster Death invades home and fireside, and one more of God's good men, Walter Cox, of Manti, has succumbed. In his marriage relations he was fortunate, and a proper exponent of plurality. The hum of industry was ever heard in and around his dwelling, their apparel was the workmanship of their own hands.

It is an evidence of a religious impetus to witness the growth of attendance at our Sunday schools, and the eager haste in preparation of lessons and to obtain the coveted reward of merit.

When some of our young missionaries return and tell of experience and testimony of divine help in their ministrations, you can see kindled determination in many an eye to be prepared for similar duties.

By the by, an enterprising county superintendent of day and Sunday Schools has proposed a Sunday School jubilee at Ephraim, June 30, 1879. The initial may not be near his sanguine hope, but we all mean to help him make successful the Sunday Schools. J. B. Maiben stands in the front of this sphere of usefulness—he has a heart brimful of suggestions.

If the Divine Master of our destinies would but give us just the promised former and the latter rains, we should be most extremely grateful. The heavens are virtually shiny now, the earth in open seams languishes for rain.

A prevailing idea is to submit our water controversies, of which none are more bitter, to the just, equitable and exhaustive arbitrament of the high council. One case is now shortly to come up.

Yesterday evening a beautiful rainbow spanned the heavens in its completeness, but while admiring the "bow of promise," I would

have preferred a little flood of water, for the question of the hour is not "give us room to dwell" but water for man, beast and soil.

It may become a question of relief for some to rely on the bins of the Relief Societies of Utah who may to some extent be the Joseph's in this modern Egypt. Speaking of these relief bins, some of them are large and fine buildings in this county containing a good store of grain. DOT.

Fighting Fire in Marysville—Mining Prospects.

MARYSVALE, June 6, 1879.
Editors Deseret News:

Marysville has had a genuine fire excitement, and of rather fearful dimensions. Our little town is located about two miles east of the mouth of "Bullion" or Pine Cañon. To the south of the town, about 80 rods, is a high bluff or bench, over which passes the road to the Deer Trail. Pine Creek follows the base of the bench, and the bottom land is covered with pine trees and a dense growth of underbrush almost to where the creek empties into the Sevier River. Mr. David Williams owns a farm directly south of the town. It runs back to the bench and takes in a considerable portion of the bottom land. Some eight days ago, a party of prospectors camped at the base of the bench in the grove on Mr. Williams' premises, and left their fire burning. This morning a heavy south wind sprang up and fanned the smouldering embers into a blaze, and at about 1 o'clock this afternoon, the fire was discovered making rapid progress through the grove straight toward the stable and corral of Mr. Williams. The long drought had prepared everything combustible for the embrace of the devouring monster, and the flames shooting upward in awful grandeur, came sweeping onward, the sparks and cinders flying like hail in the direction of the town. By the time two men got to the stable it and the corral were on fire. It was put out only to start again in other places. The horses and delivery wagon of Gibbs & Melville were taken out and moved to a safe distance, and the alarm having spread a number of men arrived. A large stream of water which was fortunately near by was turned into the corral and stable, and the roof thoroughly saturated with water, and just in time for a brand from the approaching flames had been carried by the gale to a distance of 30 rods and fallen in the stack yard of Judge J. A. Stark, and soon made it lively for the two or three men that were keeping watch over the residence of Judge Stark and store of Gibbs & Melville, only a few rods distant.

For about two hours the fire was fought with desperation, no noise, no confusion, but everyone working manfully for the mastery over the devouring element, rushing and roaring, only separated from the stable and residence of Mr. Williams by a narrow strip of wheat land. Its fury was finally spent, and the work of extinguishing the burning trees, stumps, logs, etc., was accomplished.

Considering the strong wind, and large area, comprising several acres over which the fire spread, the fact of its being put out with the slight damage of the loss of 20 rods of fence, may be regarded as almost a miracle.

The past month has been dull for all kinds of business, but some rich strikes, and the indomitable energy displayed by some of our sanguine miners, combine to spread a cheerful spirit over the mining future of the vale. Bullion Cañon is looking up. The sharp ring of the pick, hammer and drill, and the loud report of "shots" are heard in almost in every direction.

There is an abundance of timber and water near the mines, and, in connection with the mineral wealth of this region, make this camp worthy the attention of capitalists who are seeking safe investments.

Yours with respect,
JUNUS.

It is a popular notion that fruit is gold in the morning, silver at noon and lead at night. Like many another popular notion it has its origin in a historic fact, if not a historic disaster. If Adam had eaten his apple in the morning the whole destiny of the world might have been changed; but, poor ignorant man, he eat it just after Eve, and we have all inherited the internal commotion.

OLD, TRIED, AND TRUE.

People are getting acquainted—and those who are not ought to be—with the wonderful merits of that great American Remedy, the

MEXICAN Mustang Liniment,

FOR MAN AND BEAST

This liniment very naturally originated in America, where Nature provides in her laboratory such surprising antidotes for the maladies of her children. Its fame has been spreading for 35 years, until now it encircles the habitable globe.

The Mexican Mustang Liniment is a matchless remedy for all external ailments of man and beast.

To stock owners and farmers it is invaluable. A single bottle often saves a human life or restores the usefulness of an excellent horse, ox, cow, or sheep.

It cures foot-rot, hoof-ail, hollow horn, grub, screw-worm, shoulder-rot, mange, the bites and stings of poisonous reptiles and insects, and every such drawback to stock breeding and bush life.

It cures every external trouble of horses, such as lameness, scratches, swinny, sprains, founder, wind-gall, ring-bone, etc., etc.

The Mexican Mustang Liniment is the quickest cure in the world for accidents occurring in the family, in the absence of a physician, such as burns, scalds, sprains, cuts, etc., and for rheumatism, and stiffness engendered by exposure. Particularly valuable to Miners.

It is the cheapest remedy in the world, for it penetrates the muscle to the bone, and a single application is generally sufficient to cure.

Mexican Mustang Liniment is put up in three sizes of bottles, the larger ones being proportionately much the cheapest. Sold everywhere.

NOTICE.

NOTICE is Hereby Given to the land holders and all parties interested in the Koshareem Canal situated in Piute County, Utah, that there will be a mass meeting held at Koshareem School-house, on Saturday, June 28, 1879, for the purpose of forming an Irrigation Company, and for the election of Trustees and Secretary.

J. W. YOUNG, County Clerk.
Marysville, Piute County, Utah.
w183 June 7th, 1879.

Important to Wool Growers!



I take pleasure in announcing that I am making a pure "TOBACCO SHEEP DIP" from the best Kentucky Leaf, which makes an article of uniform strength and purity, without the addition of poisonous substances, and should be diluted 100 parts to one (although safe to use at any degree of strength) for dipping sheep.

This dip is convenient for use, as it only requires water to dilute it. As tobacco is so well known to wool growers who have used the same, I can only add that I have it in this convenient form for them—put up in one and five gallon tin packages, sealed tightly.

Order either of my Sheep Dips, viz.:

Concentrated Extract of Tobacco. Also, Non-Poisonous Sheep Dip. Price per gallon:

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