

There is another parable concerning this gathering dispensation. You recollect the Savior, in speaking of the end of the wicked world in a parable, calls it the time of harvest. Before the time of harvest, there seemed to be a gathering together, and by and by after this gathering, the tares were plucked out from among the wheat, and cast out in bundles, ready to be burned; but those that were not tares, those that were really wheat, were the ones that were prepared to enter in and partake of the blessing of the Lord. This was spoken, not concerning the former dispensation, but that dispensation immediately preceding the end of the world.

In another very plain parable, concerning the gathering in the last days, the kingdom of heaven is compared—that is the kingdom which should exist in the last days—to a net that should be cast into the sea, and gather of all kinds both good and bad. They are brought up to the shore, not left in their native ocean or native waters, but brought up to the shore. The bad are cast away, and the good were cast into the vessels. Now, this had reference also to the end of the world. This had reference to the great and last dispensation, when the servants of God will go forth, being commissioned of the Lord of hosts to gather out his Saints, those that have made a covenant with him by sacrifice, and in the gathering out of these Saints from all the lands of the earth, and from the four quarters thereof they will gather up a great many that are not good, that will not stand the test; but the bad will be cast out, those who had not on the wedding garment they will be cast away, and bound hand and foot, as it were, until the end shall come, that is, the final judgment, which will be more than a thousand years after the time of the coming of the Savior.

This same great gathering is characterized also by Daniel, as a stone cut out of the mountain without hands. This stone is represented as a kingdom, and its location is represented as a mountain, showing that there is to be a kingdom of God set up in the last days by the gathering together of his people in an elevated region of country, called a mountain. By and bye that stone will roll forth, until the kingdoms of this world are broken in pieces, and as the Prophet Daniel said, the kingdom shall not be left to other people, but shall stand forever; all those other earthly kingdoms, that Nebuchadnezzar saw in his dream, will vanish away, like a night vision, or, in other words, become "like the chaff of the summer threshing floor; and the wind carried them away, that no place was found for them." There are many politicians that are trying to foretell the future. They speak of what this government, and that government, and the other government, will be, several hundred years hence, or perhaps in ages hence, as though they could see and understand naturally, the condition of the various governments and kingdoms of the earth, for a long time to come; but Daniel, who was filled with the spirit of the living God, saw that all these earthly governments—(with the setting up of which God had nothing to do particularly, that is, their founders were neither prophets nor revelators so as to found them upon the principles of the everlasting gospel)—were to vanish away, like the chaff of the summer threshing floor. And you know how that vanishes, especially when the wind blows strongly. So shall it be with all the governments, kingdoms, powers, republics, and empires upon the face of this globe, except one government, namely, that government which the God of heaven shall establish in the latter days upon the mountains. This is the work of God. It is God that causes these kingdoms to vanish away. It is our God that will cleanse the earth from wickedness. "A fire shall devour before him, and it shall be very tempestuous round about him." He it is that will speak and the wicked will melt away. He it is that will cause violent whirlwinds to go forth and destroy this, that or the other city, according to his own will. He it is that will send forth pestilence and plague, and will perform all that has been written by the mouth of his prophets, concerning the destruction that is to take place in the latter days.

To prove still more clearly the nature of this great latter-day work of gathering, read the writings of John the Revelator. He saw the introduction of the gospel in the latter—He saw "another angel" should

ring it. He saw that it should be published to every nation, kindred, tongue and people. He saw that following that angel there would come great and terrible judgments. He saw that after that angel should come with the gospel there should come a voice from heaven saying "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This voice from heaven, this new revelation, that was promised by the mouth of John, has come forth by an angel from heaven, and the sound is now being published to every nation, kindred, tongue and people. Here is the gospel, the ancient gospel, not a new gospel, but one brought from heaven by the ministration of that angel prophesied of by John the Revelator, and the sound to all is: "Come out from among these nations. Come out from the four quarters of the earth. Come out from Great Babylon, 'Mystery, Babylon the Great,' that you may escape the desolation and plagues that will soon overtake her." Read concerning the coming of that angel with the gospel. Read the declaration that that should be the hour of God's judgment. When the gospel is preached, it is the last message to the human family, the last warning voice that they will hear before the coming of the Lord. If they receive it, they will flee out from the nations; if they receive it not, then know assuredly that the hour of God's is come, and God himself will judge the people, as written in this 50th Psalm.

But we will not detain you longer. May the Lord bless you. May he pour out his spirit upon all the faithful of the Latter-day Saints, and if there are any unfaithful ones, numbered with the people of God, may the spirit of the Lord strive with you, until you shall repent of your unfaithfulness, and become pure, upright, virtuous, and holy before the Lord, that you may be entitled to his holy spirit. And if there be any strangers present, this afternoon, who desire to know the truth, we would ask them to search the sacred scriptures, call upon the name of the Most High God, and he will show you whether these scriptures are true or not; he will reveal to you whether he has sent his angel from

heaven or not; he will give you a testimony that is greater than the testimony of man, provided you will go humbly before him, and call upon him, with all your hearts. Amen.

## Correspondence.

News From Salt River.

PHOENIX, Maricopa County, Arizona, Nov. 10, 1880.

Editor Deseret News:

The good people of the Mesa and Jonesville are enjoying the best of health, and are busy putting in small grain, freighting, and have just completed cleaning out the Utah and Mesa canals, which to-day are supplying plenty of water for those who are here, and many whom we expect, to join us this fall and winter. We learn through our president, A. F. McDonald, at Middleton, Utah, that several companies en route for the above places as well as San Pedro, had already passed St. George, and others are following up. This is pleasing news, as we need strength, more society, and considerable new material to build up the portion of country we occupy. We will hail the new comers with a good deal of the same feeling as the first settlers of Utah did, at least I can speak for myself.

Our county and territorial elections are over. As a people we have been true to democracy, the results are that G. H. Oury, democrat delegate, will go to Congress with from 700 to 900 votes majority, the Mormons giving at least one-half of them. Some of our republican friends talk much and say that now the ball is open they will go for us on polygamy. We fear not, for the cowardice we are possessed of places us on safe grounds, and we can truthfully say we live above the laws of the land. This Territory is no place for republican ringsters, the people in general have a dislike for them, and would rather have honest grangers, mechanics and those who are interested in the country, to fill the public offices. Our counties are cared for by good democrats, and we feel to extend the hand of fellowship to our republican friends so long as they will let our financial affairs alone, we understanding their proclivities.

We should be much pleased to have some of the Twelve or leading Elders, now that winter is coming on and this semi-tropical climate affords much comfort during the chilly blasts of long winter, come and dwell awhile with us, preach the gospel and enjoy life in general. There is an excellent opportunity to come by way of California, and land within 28 miles of the Mesa, and by dropping a few lines have some of us there with a good horse team to deliver them in the midst of the Mesquites. Were we able, we would divert means to assist some of the brethren down, but at present we are undergoing the experience of new settlers; yet we have plenty to eat and some comfortable homes.

We appreciate the NEWS, and wish our friends and brethren to remember that the Saints here are working for the ultimate success of Zion, and not forget us in their faith and prayers, for there is an immense work to be done in the southern mission. The seed of Joseph are numbered by the millions, and there is room for thousands of young men who are prepared in the gospel to teach the principles of righteousness. I do not think that Utah can afford homes for all who receive the gospel of Christ, for it cannot, yet it is a very desirable place to dwell. So will Arizona be when the Saints can have their Stake organizations with Temples to God, and so on. When that day comes, which is not far distant, we will not feel isolated as at present.

May the day not be far distant before we clasp hands with some of "ye noble defenders of Zion." Open your purse strings, pay your way over the C. P. R. R. and S. P. R. R. and give the Salt River Saints the privilege of hearing your testimonies. Come on.

With kind respects I continue your brother.

D. P. KIMBALL.

P. S. Jonesville and Mesa are erecting commodious school-houses and hold a day and Sunday school in both places.

St. GEORGE, Nov. 11, 1880.

Editor Deseret News:

Of late the St. George Dramatic Association have been entertaining

our citizens with the fine play, entitled "Damon and Pythias," the principal characters being sustained by M. P. Romney, A. W. Ivins, A. R. Whitehead, D. Seegmiller, C. E. Johnson, E. G. Defrieye, and Mrs. A. S. Seegmiller, Miss Josephine Snow and Miss Farnsworth. The company have done well, and the public show their appreciation by their liberal patronage. To-morrow, the play will be presented both afternoon and evening, so that all the "little folks" may see the performance and go early to bed. Considerable expense has been borne by the company in properly presenting this fine play, and Bro. J. G. Bleak the able critic has given his time and attention to aid the company in the proper rendition of their parts.

Brother Angus M. Cannon, President of Salt Lake Stake, is visiting in our city and attending to work in the Temple. His many friends here greet him with pleasure. Last Sunday he addressed the Saints in the Tabernacle and the Fourth Ward Saints in the evening.

Pres. Snow has been home for several days, but leaves again to-morrow morning for his labors in Arizona. May he be blest in his labors is the universal prayer of the Saints in Dixie.

A few days ago, one of our "Christian" (?) friends, an acquaintance of our Presbyterian preacher, was arrested for seducing an Indian squaw, who has been raised in this city, and when he was brought back to the city, in order to escape punishment, married her, and deserted her the same afternoon. On the following morning, she followed him to the Reef, where I am informed he is now seeking labor, but has a strong desire to rid himself from his "dusky bride." This is a specimen of "modern Christianity," this is the effects of Christian civilization.

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