VOL. XVIII.

SALT LAKE CITY, UTAH TERRITORY, SATURDAY EVENING, SEPTEMBER 12, 1885.

NO. 246

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ing, Hose and Packing.

FENCING, Etc., Ktc. AS JOATH SECOND ST., ST. LOUIS, MO

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Nos. 21 a 23 1st South St., Salt Lake City, A FEW DOORS EAST OF DESERRY BANK. MITTE ACCOMMODATIONS FOR wagens and buggies under cover, pro ed from the weather at low prices. For the benefit of Farmers and others who wish their wagons under cover and teams to i during the day can be accomined dated at the low price of 25cts, per span.

For taxing and feeling single span of

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Stock Owners Take Notice!

1,250,000 Acres for Rent in Utah and Idaho.

Having Leased from the Central Pacific Rattroad Company all their Grazing Lands in Utah and Idaho, aggregating some 1,250,000 acres, I am now prepared to sub-lease the same on reasonable terms. This land comprises the alternate sections in tracts of 6x20 miles, and I will guarantee to the sub-lease the exclusive with a possession of those lands. right of possession of those lands. For terms, etc.. call on or address
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Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitudes of low test, short weight, alum or thoughts are sold in the sold Sold only in cass. ROYAL BARING POW-DER CO., 196 Wall Street, New York.

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WHITE AND COLORED. THE BEST IN USE. Z. C. M. I. SOLE AGENTS. Can be obtained at all their branch stores throughout the Territory.

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Browers near U.C.R.R. & D.A.R.G. Depots, SALT LAKE CITY, UTAH, P. O. Box 1049. Telephone 294. We are now prepared to promptly supply the public with Keg and Bottled Beer of a Superior quality, at popular prices.

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Coastantly on hand a complete stock of this well known and justly celebrated GUNPOWDER! Blasting, Kentucky Rifle, Fair Lawn, Duck, Electric Fuse. For sale by Z. C. M. I. and all the principal Stores in the Territory, and by H. B. CLAWSON, Agent.

DISCOURSE

DELIVERED In the new Stake Tabernacle, Proce,

Sunday afternoon, August 30th, 1883.

REPORTED BY JOHN IRVINE. Occasions of this kind have a very precious significance to those who are interested in the great work of the last dispensation. They awaken the better feelings of our natures to commune together as the people of God, to contemplate His providences towards His people, the experiences through which they have passed, and are passing. It is very pleasant to the Elders who are called to speak to the people in going from place to place to meet those with whom they associated in earlier times and in far distant countries. In this respect my journey was

Thirty years ago, in about one month, our brother and friend, Professor daeser, with several others, in the City of Dresden, the capital of Saxony, trolled away one night, and finding reselves beyond the surveillance of are police, a mile or more, down to the anks of the river Elbe, we there had no pleasure of seeing him enter into the covenant of the everlasting spel with us. This and like circumsuces cause me to thank the Lord or His grace that has preserved, elped and sustained us, and kept us in to truth until this present time, while many who have been baptized into the church have fallen out by the way. When we contemplate the parable of he Savior in reference to the ten vir-ins- five of whom were wise and five odish behold, we are seeing in part e fuidheient of that parable. When e consider how many have turned by at one time and another because e way was too straight or the road as too rough for them, we have reaon to be very thankful that the love of truth has continued and increased in our hearts. It is fitting that we should labor with diligence and faitufulness and with our mights to ring to pass the purposes of God, inasmuch as they are rolling upon us rapidly, and seeing that He has prom-

d that He will cut his work short in Since the Father came forth from the neavens with His Son and spoke to the ail the people of the earth had gone astray from His ordinances and had broken the everlasting covenant-I say ince that time what wonderful done in an instant, steam and electri-city enable people to transact business in one day or an hour, perhaps, that used to take months to accomplish. The Lord is in this way fulfilling His promise that He would hasten His work in its time. He has increased facilities during our day and generaon for the accomplishing of work and oringing about His purposes which it would take many times as long to acmplish under the old regime-the w-coach order of things.

l'hirty-eight years ago, when we came cross the plains it took us all summer We had to walk and toil by the oad; our teams gave out and died by ne way. A company of us in the year sis were from the 18th of February fill the 19th of October coming from siverpool to this Territory. Now he Saints start from the old country and come here by steam in about three eks, a journey that formerly took nine months to perform. This is one of the ways in which the Lord is shortening His work—cutting it short in righteousness—and furthermore He has said He will hasten it in its time. Now, there must necessarily be, as there always has been, the same cumity between the Church of Christ and the world that ever has existed. And what is the great reason why there must be such opposition? I can tell you one reason. It is because that we, by the bless-ing, power and requirement of Got, have been enabled to go forth and preach the Gospel, gather the believers ovether, organize churches, build ities and temples, and establish a church and kingdom unto God, and that the world cannot do. That is one cason why they feel emnity toward us. This is a great testimony to the whole world—the work of gathering the people of every language under the sun, from the frigid, the temperate and the torrid zones. From Iceland on the

North, as well as from New Zealand and the Cape of Good Hope on the South, and all countries intermediate, where the Gospel has been preached. It is a subject that is an enigma for he greatest statesman of the earth; this gathering tegether of people of different languages, different educaion and habits, and harmonizing them all. The great secret is that they are first baptized into the same spirit, one baptism, one faith, and one Lord. They come here and being taught correct principles they govern themselves That is just what we want; and is what every family needs, that those who be-come rulers in Israel, or heads of familles, shall be men of God, filled with the knowledge, the revelations and

power of God. I am thankful that I live with you to see the great and mighty operations of Jehovah's purposes going on in the earth. I feel thankful that I am permitted to perform any humble part in this marvelous work. The Saints, even those in the humblest station, should feel thankful that they can contribute one way or another by their efforts or their means to help advance

any of the interests of the Church or Kingdom of God. Former speakers have referred to the principle of tithing. This is one of the very important leatures of the faith of the everlasting Gospel. It always was when there was a people of God on the earth. Go back to our Father Abraham—whom all professed Christians would like to claim keirship with-and we find that he was very tenacious in paying his tithing, his whole tithing. When he went to war against the thirteen kings, with his company of three hundred and eighteen trained servants, followed them all night, overtook them, and became their victors, he brought home the spoils, and when he reached Jerusalem he found there Melchisedec, the ruler of the country, the minister of the Lord, the king of peace; one of the first things he did was to pay his tithing of the booty, and he received a blessing at Melchisedec's hands. So it was with Issac and Iscoh. We are in-

Hon't they? Let us see. The paying of tithing, like every other ordinance, has its peculiar blessings, and what are they? In the receipt which the Prophet Joseph Smith gave to me in Nauvoo, signed by himself and the tithing clerk, he stated that having paid my tithing in full to date, I was entitled to the benefits of the baptismal font, which had just been dedicated in the basement of that Temple. Do not this pour widow and that lame unfortunate to the whole human family first. But

Saints to gather together in prayer and fasting, and to bring their offerings for the poor, that the afflicted and unfortunate may not lack for food or clothing and the comforts of life. Now, ing myself in the carriage with breth-ren whom I labored with almost tourty-live years ago in the British life. as tithing, and have it credited to him on the book as a tithing payer, and in

this way he pays his tithing just as much as the man who pays one hundred dollars. The same with the poor sister who receives her ald from the Relief Society. She can pay her tith-ing in the same way-have her name recorded on the books, and thus acquire the right to be baptised for her lead kindred. These rights and priceleges are not confined to the rich. They are for people of all conditions in ife, provided they comply with the requirements of the Lord. The Savior said the widow, with her two mites, paid in more than the rich out of their abundance. Some have been inclined correct way.

God has given us commandments concerning the law of tithing: He has also given us instructions in regard to our offerings for the poor, as follows: "Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my Gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."—(Doc. and Cov., Section 104, par. 18)

He directs all these things. If we learn His way and walk in it, we shall he abundantly blessed, and those who Prophet Joseph-then a boy only about are too poor to walk in the right way of fourteen years old, and told him that the Lord, will become so poor that the Lord, will become so poor that they will perish from the land by and What has brought you here from dis-

gress has been made in developing the principles you have embraced. What again days of the stage coach instead of the part of the wilderness so beautiful? I Jesus Cirist. He with others are days of the stage coach instead of the radiroad. Then postal facilities were very slow. It required months for the 4th of July, 1849, we had a sort of the redemption of the dead. And this celebration; some of the authorities part of the work we are called upon to perform in the temples. To be baptized to the confirmed for them, of the Church were here, and arrange-ments were then made and directions given for the location of this city. Since then, see what has been accom-plished! See this meeting house, court house, bank building, your woolen factory—the greatest one of the Territory, and one that would be a credit to any part of the continent—what has done all this? It is the potency of those; principles God has revealed to you. It is this that induced you to leave your paties lands and you to leave your native lands and come to this country, strangers in a strange land, as Abraham was when he left his home and went down to Causan. These principles are known by you, my brethren and sisters. They, however, are principles the world do not know anything about, especially this principle of tithing. They have their own way of making coatribu-tions, etc., but they do not understand tithing as a law of God. We, who do comprehend these things, must

follow out heaven's requirements, that the favor and strength of the heavens While we have been in this land what else have we been doing? We have been sending away missionaries by scores and hundreds, year by year, to inform and if possible to convince the people of the truth of the Gospel They will not, however, receive it. It seems as though mankind now, as in the days of Jesus, have ears to hear, but they will not hear; eyes to see, but they will, not see; hearts to under-stand, but they will not understand. When we tell them that certain principles and views we hold are our religious convictions, or our conscientious understanding of the word of the Lord, we are told at once that there is no religion about it, as if others had a better right to know what our relig-

ious convictions should be than our-We have a great and marvelous work laid upon us, and its more marvelous features are still to be developed and made manifest. We yet see but a small part of it. The Lord has shown us all we can bear; all we can, in our present state of development, comprehend

The Savior said, when He was upon the earth, "I am the way, the truth, and the life." Now, if we can find out sufficiently about our Savior. His views and doings, we shall be able to understand generally the principles of the glorious gospel which has been reealed and something of its outcome. We learn that our Savior was born of a woman, and He was named Jesus the Christ. His name when he was a spiritual being, during the first half of the existence of the earth, before He was made flesh and blood, was Jehovah. He was in the beginning of the creation, and He had to do and nas had to do continually with the creation and government of this heaven and this earth. But up to the time that He came and dwelt in the flesh and was born of Mary, His mother, He dwelt in the spirit life. He was the spirit Being that directed, governed and gave the law on Mount Sinai, where Moses was permitted to see Him in part. He is the Being that appeared unto the brother of Jared when he brought the stones that were to be put into the barges, and asked the Lord to touch them with His tinger that they might receive and emit light. When the Lord drew near and touched the stones with drew near and touched the stones with His finger, the brother of Jared's eyes were opened and he saw the finger of the 'Lord. He was afraid and fell down before the Lord. The Lord asked him, "Why hast thou failen? Arise!" And he said that he was afraid, for he beheld the finger of the Lord, and he tdid not know that the Lord had flesh and blood. Jehovan then showed him His whole person. then showed him His whole person saying, "This is the body of my spirit"

—He that should come in the meridian

does not owe any tithing; there is a my Hands both in heaven and on earth. Martha, Jorgen and Olivia M. Gunderpoor brother who is lame and cannot After the resurrection He called His work who does not owe any tithing." Apostles together and commissioned

that Temple. Do not this pour widow and that lame, unfortunate brother need the benefits of the baptismal font for their deceased kindred just as much as the rich, the sound and the fortunate? I think they do. How then can they obtain a right and title to the particular done, because He went to the Father. What did He do? After the can they obtain a right and title to the spirits in prison, even to that to their blessings? The Lord has insti-tuted a means by which they may re-great multitude that were destroyed s'rom; Wilhelmina Olsen; Mathilda and Amalie Nielsen; Jens and Niels P. ceive their blessings by the payment of through disobedience before the flood their tithing. The first Thursday of every month is a Fast day, for the prison doors to those that were bound. Christiansen. prison doors to those that were bound. While upon the earth the Savior and His brethren of the Twelve labored to impart the Gospel to those that were living. The Savior set the Priesthood in order and offered the Gospel to the to be performed. The Gospel had to be preached to mortals first, and next

to those in the spirit world.

What are our condition and labor now? In this last dispensation the Prophet Joseph Smith, in the year 1820, first received revelations from the heavens, and it was only until 1844 that he was permitted to live. By 1830 the Book of Mormon was brought forth from the mountain Cumoran, was translated and printed, and fourteen years from that time the Prophet Joseph was taken from us. When he went away he went with the keys of this last dispensation to the prison house of the dead, they had ded in times that were past; and he, his brother, Hyrum, the brethren of the to practise this principle on a kind of sliding scale. If they donate an amount to the building of a Tabernacle or a Temple, they must take that out of their tithing. This is not the correct way. Gospel to the spirits of our fathers who are in prison. They are called upon to do the work Brother Smith has been speaking about this afternoon. The propert Elijan came and delivered his message on the 6th of March, 1836, n the Temple in Kirtland, and he has

been at work, ever since then, turning the hearts of the children to the fathers, and the nearts of the fathers to the Referring to this work the Apostle Paul makes this declaration: "For to this end Christ both died and rose, and revived again, that he might be Lord So it is with the Prophet Joseph . He has gone before with the keys of this dispensation, after having lived and conferred them upon the

authorities of the church, even all that was necessary until he shall come again to build up this kingdom prefor them, to be confirmed for them, and to perform all those holy ordi-nances for your righteous dead, for your worthy ancestry, which you have done or shall do for yourselves, makes you to become saviors upon Mount Zion. The responsibility resting up-on the Saints in regard to these matters is very great. I heard matters is very great. I heard the Prophet Joseph say, in a ser-mon he preached before he was killed, that no greater responsibility rested upon the Saints than the worl of attending to ordinances for their dead. This, then, ought to be taken into serious consideration. Brethren who cannot go abroad and preach the

thus bring to pass the purposes of When we contemplate this great work, shall we wince at persecution? Though we are persecuted, though our enemies are hunting and harassing and breaking up our fan illes, shall we be frightened and be any less wise and discreet, or adopt, unworthy measures to keep out of prison? Certainly not. Let us be true to the truth. Let us be true to what God has committed to us, n every lota. In conclusion I would say a word of encouragement to the brethren who are engaged in the ministry. In the

early times of the Church in foreign

Gospel may labor in the temples, and

lands the work of the Lord spread rap-idly when the Elders labored with unity of purpose and faith, and a great many were added to the Church. Many were brought to this land. Now we have come to a time when but few come into the Church. Some of the foctrines that have been revealed are a stumbing block to the people. It was so in the days of Jesus and His Apostles. He taught the doctrine of the cross and of the resurrection, which was a great stumbling block to hem-a rock of offence, as is the doctrine of eternal and plural marriage. Through the opposition that the Elders have to meet, owing to that doctrine, they sometimes feel that their labors are very trifling when they baptise but few. I want to say to the brethren, that you do a great deal of good, be not discouraged, nor of a doubtful neart. You do a vast deal of good you cannot see. Your testimonies to the world are a savor of life unto life cr of death unto death—life unto life to those who receive and render obedience to the Gospel; death unto death to those who reject it. The world is filled with lies concerning God's people and the truths they teach. The influences of the press and pulpit seem concentrated for the publication of lies in reference to the Latter-day Saints. The world seems inclined to believe lies and be damned rather than receive the truth. A painful thought. Still, there is this good you may do: you should be assiduous in your labors to correct the errors and lies that are circulating among the people; you may soften the people's susceptibilities and prejudices; and perhaps you may be the means of preventing a great many men and women, who might otherwise be guilty of the shedding of innocent blood, from entering into anything of that kind or consenting to it in their hearts, and though they may not be willing and ready to receive the Gospel in this life, yet, by not imbruing their hands in blood, may be they will have the privilege and be willing to receive the Gospel in the spirit world. You know not, therefore, the good that you

LIST OF PASSENGERS

I pray God to bless every interest of

this Stake of Zion, temporal and spiritual, present and future, in the name of the Lord Jesus Christ. Amen.

may do in this respect.

Sailing from Liverpool per S. S. "Wis-Consin," Saturday, Aug. 29th, 1885, under the direction of Elder John W. Thornley.

M. B. CLAWSON, Agont.

New Stove & Tinware Store!

CHAS. WANLESS,
Announces that he had commenced to the people's possessions business in the had commenced to the poople's possessions when the had commenced to the private the tent of the people's possessions when the had commenced to the people's possessions when the had commenced to the ritans of the world. He had and select choice falling and and select choice falling and the received the had and select choice falling and the received the had and select choice falling and the received the had and select choice falling and the received the had and select choice falling and the received the had and select choice falling and the received the had and select choice falling and the received the had and select choice falling and the received the had and select choice from the fall the people's possessions when the people's possessions where the promised they should be patied Him.

SECOND SOUTH STREET

Where he will carry a full stock of the land, the people's possessions where the promised they would keep that the send of the hadden the send of the fock, is the Lord's, and all land of the fock, is the Lord's, and all land of the fock, is the Lord's, and all land of the fock, is the Lord's, and all land of the fock, is the Lord's, and all land of the fock, is the Lord's, and all land of the fock, is the Lord's, and all land of the fock, is the Lord's, and all land of the fock, is the Lord's, and all land of the fock, is the Lord's, and of the fock, is the Lord's,

Mary, Hannah and Mary Holden; Elizabeth Wardlaw; Wm. and Jane Chesnut; Alfred Swift; John, Ellen, Reber, Alice and Harriet Lund; Emily Andrews; Ellen Maria Wright; John C. Murley; Mary Ann Kingston; Annie Amore; Henry, Mary and Mignonette Garner; Margret, Mary, Peter, Henry and Sarah Ann Reed; James R. Proudfoot; Thora Jensen; Anna and Rosina Barfuss: Jacob Postel: O. J. Carlsen; Johanne C. Nyberg; Carl A. Caroline; August H. Selma; I. and Lydia West-man; Clemon C. and Alfred H. M. Rasmussen; Carl E. Larsen; Nicolas Johansen; Lucia F. and Lucia F. Dahl-

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John Kissick.

John W. Thornley, Geo. Gidney, Francis Greenwell, Geo. H. Fowers, John J. Humpherys, Allen Monk, Lars Larsen, Mons Monson, Anders J. Anderson, Niels C. Mortensen, Niels Hansen, Jacob Hafen, Thomas Biesinger, Ferdinand Oberhaensli.

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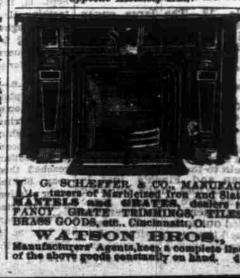
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# The Rising

take solid food. After using Ayer's sar- restores to the blood the elements seems saparilla one month I was

### Entirely Cured."

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## Generation

sun should find you resolved to give follows generation, transmitting a legacy Ayer's Sarsaparilla a thorough trist. It of good or Ill, according to well-known will cleanse and invigorate your blood, and physical laws. To the unfortunate aufrestore the vital organs to their natural erer from hereditary Scrofula, nothing care functions. Mrs. J. D. Upham, 231 Shaw- be more cheering than the assurance that mut avenue, Boston, Mass., writes: "For in Aver's Compound Extract of Saraspaa number of years I was troubled with In- rilla is found a constitutional remedy. digestion, and unable, without distress, to which eliminates the poisonous tant, and

#### Life and Health.

Mrs. H. M. Thaver, Milton, Mass., writes: Alarie Mercier, 8 Harrison avenue, Low-"I have been very much troubled with 'cll, Mass., writes: "My sen was weak torpidity of the liver, and Dispersia, and debilitated, troubled with sore eyes Ayer's Sarsaparilla has cured me." Mrs. and Screfulous humors. Ayer's Sarsapa-J. W. Bradiee, Hyde Park, Mass., writes: rilla restored him to perfect health." "I was greatly reduced by Dyspepsia, Living H. Edwards, Ithaca, N. Y., writes and was advised to take Aver's Saren- "From the time I was four years old, until parilla, which entirely cured me." Mrs. eighteen, I was subject to Scrofulous sore M. F. Hamblett, 25 Lawrence Prest, throat. Many a time my neck has been a Lowell, Mass., writes: "I was sick two may better from poultices put on to draw years with stomach and have troubles, and on the inflammation. I took four bottles

# Ayer's Sar saparilla

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saparilla. Since that time I have ne and have never had the disease since, in joyed excellent health." "abyteen years?"

> Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., L. S. A. For sale by all Druggists. Price 81; six bottles for \$5.



South