

tartar that is first specially refined and made chemically pure. No tartrate of lime or other impurity can find its way into the "Royal," and to this fact its great superiority in strength, wholesomeness, and keeping quality is due.

All this adds greatly to the cost of manufacturing the Royal Biking Powder, but as all its ingredients are selected work of our God that has not been made manifest through the revelations and prepared with the same precise care and regardless of labor or expense, an article is produced that is free from some degree of equanimity and forti-tude the trials and the afflictions to which they have been subjected. It is every extraneous substance-" absolutely pure." Nor does well for us that this has been the case. it contain any ingredients except those necessary to make a pure, wholesome, and perfect baking powder.

be waged against them would be one of unceasing hatred. These difficul-ties and trials, therefore have not come upon the people without some degree of preparation for them. The Lord gether throughout Jewry there was nothing unreasonable in the idea of their common origin. gave the spirit of prophecy and revela-

gave the spirit of prophecy and revela-tion unto His servants and unto His people to prepare them for these events, and there is nothing that has yet taken place connected with this yet taken place connected with this not been have been have been have the fellows."

Who were his fellows?" Who were his fellows?" Were not all the distinguished of heaven's sons which He has given. This has been a

chosen also, as His infulsters and asso-ciates, at the same time? To book at them as they traveled and labored to-Jesus said when He was upon the that when she should eat of the tree of earth: "Be ye perfect, even as your Father in heaven is perfect." How could we be if man did not have the power within hun, through the arency

cause of their transgression. Their eves were opened: they had become as Gorls; for the devil, in tempting Eye,

knowledge of good and evil they should become as Gods. He told the truth in telene that, out he accoutheir common origin. The Lord Jesus was undoubtedly se-lected for the great mission of redeem-ing the world, because of His great qualities and His peculiar fitness as one of the Godhead. It is written of Him: "Thou lovest righteoursness, and batest wickedness: therefore God, thy God, hath anointed thee with the oil of glad-nesss above thy fellows?" Were not all the distinguished of heaven's sons was so in the beginning—in the very

Professor McMurtrie, late chemist in chief to the U.S. Department of Agriculture, after analyzing the varions baking powders of the market, testilies to the absolute purity of that used in the Royal Biking Powder as follows:

"I have examined the cream of furtar manufactured by the New York Tartir Company and used by the Royal Baking Powder Company in the monufacture of their bak ing powder, and tind it to be perfectly pure, and free from lime in any form.

> "WM. MCMURTRIE, E.M., Ph. D., "Chemist in Chif, U.S. D p't of Agriculture."



. FISHER BREWING CO., Brewery near U.C.R.R. & D.A.R.G. Depots, SALT LAKE CITY, UTAH. uatity, at popular proce-

great cause of strength to the people there-they who afterwards made their and has prepared them to bear with appearance on the earth as Prophets, Apostles and righteous men? If He was chosen above all His fellows, and anointed with the oil of gladness, is it It is well for us, also, that accompany-ing the work of our God there has been a spirit of peace bestowed upon those who have espoused that work. If this had not been the case how unnot consistent and reasonable to suppose that His faithful Apostles were also chosen and anointed to perform their part in the great drama of human existence for the enactment of which the earth was to be prepared? If He had companions in the heavens, or to fortunate our lot would have been! How unbearable! We could never use the language of the Scriptureshave endured that which we have been "fellows," is it reasonable to suppose alled to pass through had there not that He left them there while He came been this spirit of peace that God promised in the beginning to bestow down here and took upon Himself mortality? Does it violate in the least any idea that we derive from the sacred upon us. I doubt myself whether there can be found anywhere within the con-flues of the globe another people livrecords, to think that His "fellows" also came here, and, as He did, also

ing in greater peace, in the enjoyment of more happiness, pure happiness, thus can be found in these valleys from north to south. While all manner of obtained mortal tabernacles? If we grant that His "fellows" in the heavens came here, as He did, and obtained mortal bodies, what shall we say evil has been spoken against the Latter-day Saints, while our names have been everywhere cast out as evil, God of the undistinguished millions who have crowded their way forward into mortal life from the beginning? Shall we divide humanity into classes, and has given compensation to us by bestowing upon us these blessings to which I have referred. say one class had a heavenly existence before coming here, while another class

It is well for us to look at the cirt is well for us to look at the cir-sprung into existence at mortal con-cumstances which surround us and to ception or birth? If we are not justitake a proper survey of all the events that lie before us, that are likely to take place in the future connected with us. God has given unto us the truth. ded, by either Scripture or reason, in placing the Redeemer of the world in a class by Himself, so far as pre-existence is concerned, and in separating Him in this respect from His "fellows," This we have received accompanied by abundant testimonies. Those who how can we find warrant for dividing have entered into covenants with God, the rest of the family of God, into two who have gone down into the waters of baptism in obedience to His re-quirements, submitting to the ordinclasses—one as having a pre-existence, and another as not having any life till they arrive here? If it were possible for the Lord Jesus ances that He has justituted for salva-

ion, and have done this in sincerity to descend from the mansions of glory and with purity of purpose, have reand take possession of a mortal taber-nacle, and be born of a woman in the shape of an infant, is it not equally possible that we all did the same? ceived for themselves testimonies from God respecting the divinity of the work with which they have become identified. It is of the atmost im-Everything that we know concerning the mystery of this life justifies us in thus believing. But we are not left to portance that we should cherish this spirit and feeling, that it should be with us constantly in our movements, speculation upon this point. God has revealed this in great plainness. The in every act of our lives, and that we should so live that the Holy Ghost will rest down in power and in testible proves to us that Jesus existed with the Father, and that He descended mony upon us. It is not only necessary from His high estate in the regions of glory to become a mortal man; for He those who stand at the head glory to become a mortal man; for He speaks Himself in praying to the Fath-er, of the glory He had with the Father before He came here, that glory having been revealed to Him. Now, is there anything difficult or incomprehensible in the thought, that we all in like man-ner, existed with the Father, and with our Lord and Savior Jesus Christ hefore we came here? The Lord in speaking to Jeremiah reveals to him in great plainness that he had a pro-existence. In the first chapter of Jeremiah. He should know for themselves concern-ing this work, its divinity and the purposes of God connected with it, but that every member, however humble and obscure, should in like manner receive of that spirit and enjoy its presence and its power, have its gifts rest-ing down upon him or her, Each member should stand as a living witness of the truth that the Father has revealed, and which each of us who have complied with His requirements

In the first chapter of Jeremlah, He tells him that before he was formed in God has placed us here upon the the womh He knew him, that He chose earth to accomplish important pur-poses. These purposes have been in part revealed unto us. Probably it is him to be a Prophet, that he had been designated for the work that he had to accomplish; and thousands of others among mankind have felt-though they not possible for men and women in this mortal state of existence to comknew nothing by recollection of their previous existence—that they were called and designated and destined to accomplish great works upon the prehend all the designs of God connected with man's existence upon the earth: but much has been revealed up-on this subject to us as a people. In-this respect, if is no other, the Latterearth

day Saints should be the happiest, the most contented, the most joyous of all people that live; for not only has the knowledge of the past been communicated to us, but the present, that which is connected with our proation here, and also much knowledge concerning the future. Now, if a man can only know whence

have received.

he came, why he is here, and that which awaits him after this life, it seems to me that he has abundant causes of happiness within his grasp. Much of the unhapplness and uncertainity that prevail to-day in the minds of mankind arise from ignorance upon course that many of the children of nen are taking. If a man knew exact-

God our Eternal Father has had an object, a great object to accomplish in ly why God sent him here, the object that He had in giving unto him a morplacing us here on the earth. Jesus had a mission to perform. He came and took upon Himself mortality. A mortal probation was assigned Him. tal existence, do you think that men or women who had this knowledge would be guilty of suicide, would have any disposition to cut off their own exist-It was a part of the plan of salvation, not only connected with His exaltation,

of our Gods; for that did certain things, certain penalties should follow. Had such a thing been possible and consistent with the purthou mayest freely eat except the tree hat tree, He might have put it out of conscious of all the consequences that had attended this act. He knew perfectly well that the penalty would be executed-that Eve had become mortal, that death had entered into her tabernacle, and the penalty that God had pronounced would be fully executed; that she would be thrown out of the garden and that they would be separated forever-that is, so far as this life was concerned. He knew this, and, fully conscious of all the consequenof the fruit, he partook of it. In doing so he was not deceived. He partook of it because of his desire to fulfil the commandments of God. God had given unto him this woman for a wife; they were bound together by immortal ties;" but because of this act of hers there must necessarily have been a If he had not fallen; if he had not par-taken of that fruit, there would have been no human face on the earth. He understood this, therefore he partook of it and accompanied his wife. It was a part of the pian that was understood in the garden. God by His fore-knowledge understood periectly that Adam, in the exercise of his agency, would fall. Therefore, He prepared a The revelations that have been given Redeemer in the person of His Son unto us as a people have communicated this doctrine unto us. We are taught in the record of Abraham, which has lamb alain from before the foundation of the world." God having seen that been translated and given unto us, that prior to man's coming upon the earth, he had an existence with the Father, and that we all, all the inhabitants of Adam would fail, that death would come upon him, and that a Redsemer would be necessary in order to re-deem man from the effects of the fallfor unless there had been a Redsomer provided Adam and all his posterity would have slept an eternal sleep, they earth, every man and woman and child that has ever been born upon the earth, or that ever will be born on the earth-have had an existence with the Father before coming here. would have been consigned to the tomb, and there would have been no With these views that I have endeavredemption therefrom because of the ored to set before you we can have some understanding concerning the object of man being placed upon the earth. If we are the children of our God, then

him for a wife. He set before them the they understand the difference between principle of knowledge-that is, He good and evil. In our pre-existent told them what they should do; He told them what they should refrain from doing. He told them that if they revealed. But this I do know, that when we come to earth and become clothed with mortality we do arrive at poses of Heaven, He might, at the very a knowledge of good and evil, and that exercising His agency. Instead of saying to him, "Of every tree of the garden eternal worlds; it will enable us to enter upon a career that, is never endof knowledge of good and evil," and ing, that will continue ouward and up-leaving him free to cat of the fruit of ward throughout all the ages of etcring, that will continue onward and up-"for in the day that there also of good thow shalt surely die." There was no attempt on the exercise of that free-interfere with the agency of Adam in this respect. He left him perfectly free, was deceived in exting of the the exercise of the action of men. He has rebelled against God in the exercise of his agency; for he was a error of his agency for he was a error of his nity. It is for this purpose that we are this respect. He left him perfectly free, and in the exercise of that free-dom Adam did partake of the tree of knowledge of good and evil. His wife, Eve, was deceived in eating of the fruit; she partook of it, being beguiled, in the perfect exercise of her the children of men. He has rebelled against God in the exercise of his agency; for he was a great and a mighty angel in the presence of our Father and drew away with him it and become subject to the penalty of death and expulsion from the gar-der-then she came and told Adam what she had done. Adam was fully tempts us. He has power over us to that extent in this fallen condition. At the same time we have the sweet influence of the Spirit of God pleading with us to do that which is right, pleading with every human being that does not drive it from him; for every human being has's portion of the Spirit of God given unto him. We sometimes call it conscience; we call it by one name and we call it by another; but it is the Spirit of God that every man and ces which should follow his partaking woman possesses that is born on the of the fruit, he partook of it. In doing earth. God has given unto all his children this Spirit. Of course it is not the gift of the Holy Ghost in its fullness; for that is only received by obedience to the commandments of God-to the Gospel of our Lord and Savior Jesus Christ. But it is a Spirit that pleads with men to do right. The there must necessarily have been a separation that would have endured as long as her mortal life en jured. Adam understanding this, partook of the fruit, and as is said by the Prophet Lehi, "Adam fell that man might be, and men are that they may have joy." If he had not failen; if hs had not par-taken of that fourt they would have as well as the Latter-day Saints. Everywhere throughout the earth where man dwells this Spirit rests upon him. It comes from God. a part of the plan that was understood pleads with man to do right. It pleads in the heavens before Adam was placed with man to resist the blandishments of Satan. No man ever did a wrong but that Spirit warned him of it to a greater or less extent. No man ever put his hand forth to do a wrong to his neighbor without that Spirit telling Jesus Christ, who we are told was "a him it was wrong. He never put forth lamb slain from before the foundation his hand or influence to wrong the gentler sex-to commit sin in that direction-without that warning voice which is in every human being telling him of the sin. On the other hand, there is the influence of evil, the in-fluence of the Adversary enticing men to do wrong, leading into paths of sin, leading them away from righteousness and from God; infusing doubt, infus-ing ambelief, infusing hardness of heart, infusing rebellion against everypenalty that had been pronounced by the Father upon him if he committed this act—God knowing all this provid-ed a Hedeemer. That Hedeemer was the Son of God, Jesus our Savior, in whose name we all approach the his or her faculties but what has had Father, in whose name salvation is given unto the children of men. It was or her—ofic entreating to do right, the

vrites: "Influenza became epidemic in number of years, and have no hesitation God upon the earth when He placed features, one of the peculiar attributes in recommending it. It is an admirable of those who attain anto that glory— my family suffered severely with it, preparation, and well-qualified to do all all of whom took Ayer's Cherry Pectoral, that is claimed for it." E. J. Styers, Gernd were cured by it in a few days. It manton, N. C., writes: "Aver's Cherry a wonderful medicine for Influenza. Pectoral is the best Cough preparation I Too much cannot be said in its favor." ever saw. It gives instant relief."

The value of Ayer's Cherry Pectoral, | E. M. Sargent, 41 Andover st., Lowell

a the protection it affords from the dangers | Mass., says : "I commenced using Ayer's

Ayer's Cherry Pectoral

beginning, have prevented Adam from knowledge prepares us for that future has cured a Cough in a few doses. It always relieves irritation of the lungs or through in the cure of the strikes at the foundation of all through and arrests the tendency to inflammation. It strikes at the foundation of all Pulmonary diseases, is without a rival as an expectorant, and is a sure cure for the most obstinate Coughs and Colds. L. Garrett, Texana, Texas, writes: "I have used Ayer's Cherry Pectoral in my family for twenty years. For throat and lung





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