

lives are of little consequence compared with eternal life. Give me eternal life. As for this life, what does it amount to. Why should we fear death? Why, bless your souls, a few years ago this nation sacrificed a million of lives in defence of the country. That may be all right. I have no fault to find. But is it any worse to die for the Kingdom of God than it is to die for the honor of the country? Not much. Then let us be faithful. Let us trust in God. Leave all things in His hands and all will be right.

Now I would like to say a few words before I close with regard to our present condition. Of course our affairs have become a national question. The eyes of all the world are looking towards us. But I will say this: it is a pitiful sight—it is a thing sorrowful to contemplate upon, that our wise Senators, yes, our wise Senators, have to take falsehood into the halls of Congress to work upon to overthrow this Church and Kingdom: so with the pulpit, so with the press. Who tells the truth about Utah? Not one man in a thousand that attempts to represent this case. We have not a boy in Utah in our common schools, over twelve years of age, but knows, when he reads the statements of some of those Senators, that they are arguing on a false basis. They understand that perfectly. I am at the defiance of the world to prove that we use in our common schools anything but the text books of the world. We don't even use the Bible in our common schools. To do so would almost be treason in the eyes of our enemies. Yet these venerable Senators represent us as doing this. Why do Senators argue upon false premises to overthrow this people? If people would tell the truth about us we should be perfectly satisfied. We have to be satisfied anyhow.

Well, this is the state of the world to-day. We are called to preach the Gospel. We preach it. There is but one Gospel. What is it? Faith in the Lord Jesus Christ; repentance of sin; baptism for the remission of sins; and the reception of the Holy Ghost by the laying on of hands. These are the doctrines Jesus taught and that His Apostles taught.

I feel to bear my testimony to these things. They are true. God is with this people. And we say to our nation—maintain the Constitution and we are satisfied. Give us the rights of that Constitution and we are satisfied. It is an instrument inspired by the power of God. Our forefathers were inspired when they framed it. Yet it is marvellous to reflect upon some principles that have been laid down—perhaps I ought not to allude to these things, but I am only expressing my own reflections—even by the supreme court of the United States. In effect it has said that we may think as we please, but must not act. It would ask, in the name of the Lord, was that all Thomas Jefferson, and others had in their minds when they framed the clause in reference to religious liberty? What about men acting? If it was only intended that men should think and not act, why not say so in the instrument? Why should it be stated that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," if men were not to be allowed to act? Why, in the exercise of their religion, men must act; and it is straining points, it is overstepping the bounds of the Constitution, to pass laws taking away the rights and privileges of any people because of their religion—because they happen to differ from their neighbors. Where will such a course land our government? I will tell you what it will do. It will rend the government in twain like unto a potter's vessel. It will lay the nation in the dust. It will overthrow the government. When they get through with the Mormons there will be somebody else to deal with. The Constitution is good enough for anybody. It is good enough for the Latter-day Saints. We have no principles but what are in accord with the Constitution of the United States and the laws of God. We are perfectly willing to trust ourselves and our interests in the hands of God, and to leave our nation in His hands also; for God will judge our nation, He will judge us, He will judge all the children of men, and He will judge righteous judgment. What men sow they will reap. What measure they mete, it shall be measured to them again.

I pray God to bless this nation. I pray God to give our legislators wisdom, that they may maintain the Constitutional principles of the government, the only government on the face of God's earth where the Lord could have established His Church and Kingdom. That we may be prepared to inherit eternal life, is my prayer in the name of Jesus. Amen.

PRESIDENT JOHN TAYLOR

Next addressed the congregation. He said: It is some time since I have taken the privilege to speak to the Latter-day Saints in this place. I have been visiting our settlements in different parts of our Territory. There I frequently talk to the people. You have a great many here who are capable of teaching and instructing you, hence it is very seldom that I intrude myself upon you in this capacity. But I always feel pleasure in meeting with the saints, in hearing my brethren unfold the principles of eternal truth, and in listening to the testimonies which they have to give concerning the Gospel of the Son of God.

God has revealed unto us the principles of the Everlasting Gospel, and that Gospel brings life and immortality to light. Life and immortality can only

be made known by the revelations of God, and people who do not believe in revelation cannot have any knowledge of life and immortality. It is through that principle alone that these things are or have been developed. We ourselves could have known nothing of God from the world in which we live, nor from the teachers thereof, because they do not even profess to be placed in communion with God, nor to have revelation from Him, and how could they speak of that that they did not know or comprehend, or that which had not been communicated to them? It was impossible for them to do it. There have been many, very many good men in the world in the different ages when the Gospel has not existed, that have sought to do good to their fellow men, and to promote their welfare and happiness in a social, political and religious capacity, and have sought to introduce principles that would be calculated to elevate and exalt mankind in the scale of being. That is one thing, but the inspiration of the Almighty is another thing. Let me here mention a principle associated with these ideas that will explain somewhat the remarks and position of our brother, John Q. Cannon who has addressed us this afternoon. He said he believed in the principles of the Gospel, but he did not have a testimony thereof—did not comprehend the thing, until he had obtained some further manifestation. That might be attributed to his youth and inexperience in the things of God; when he was brought face to face with the actualities of life and came in conflict with the world he was under the necessity of applying to his Heavenly Father, who imparted unto him, through the Holy Ghost, that knowledge of which he speaks. I will mention a principle here. Outside of the Gospel, among all classes of men, among all nations, kindreds and peoples, of every color and clime everywhere, they have had given unto them a portion of the Spirit of God to profit withal. We are told this in the Scriptures that God has given to every man a portion of His Spirit; but that is not the gift of the Holy Ghost. Where good men have followed the influence of that Spirit, it has led them to do good acts, to be charitable, to be kind, to be benevolent, to cultivate good morals and correct principles, to be governed by the principles of honor, truth, integrity and virtue, and these principles prevail to a greater or less extent among the nations of the earth and in this nation. This is the portion of the Spirit of God, as I said before, which was given to every man to profit withal. Why, those people that we talk about so much sometimes, the infidels, they have a portion of this Spirit, and many of them do many good acts. This may sound strange, I have no doubt, to many of you, but it is a fact nevertheless. He that doeth righteousness anywhere is righteous, and he that doeth evil is wicked.

Now, what is the difference between that and the other principle? Jesus said when He was upon the earth: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." What was the Comforter to do? "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now, the portion of the Spirit of God which is given to all men does not do this thing. It does not lead them unto all truth, for there is a great diversity of opinion among them. One may be a Methodist, another a Presbyterian, one a Quaker, another a Dunker, one a Catholic, another a Protestant, one a Christian, another a Mohammedan, one a Pagan, and another an infidel, and some one thing and some another. If men were in the possession of the gift of the Holy Ghost it would lead them into all truth, and there would be one Lord, as the Scriptures say, and one faith and one baptism. Hence one of the old Prophets, clothed upon by the Spirit of the Living God, looked through the vista of future ages and contemplated events that should transpire in the latter-days, and said "When the Lord shall bring again Zion, her watchmen shall see eye to eye." There will be no confusion there, no difference of sentiment there. They will place themselves under the guidance of the Great Eloheim, and under His inspiration they will be enabled to speak as they are moved upon by the Holy Ghost; and the Spirit of God, as it did formerly, will take of the things of God and show them unto them. There is the distinction between the two principles.

How can we expect that people will comprehend the things of God without the gift of the Holy Ghost? The Elders when they are sent forth to preach are instructed to preach nothing but the first principles of the Gospel—to preach nothing but repentance to this generation. Why? Because the people cannot comprehend further advanced principles. I remember talking with an eminent clergyman some few years ago. He was a very gentlemanly person, well disposed, intelligent, learned, etc. I talked the Gospel a little to him, but I found he could not comprehend it. Hence I commenced talking politics, history, geography, and some little principles of science. He understood these things perfectly, and we had no difficulty in comprehending each other; but he could not comprehend the Gospel. Was he a minister? Yes; but he had not the gift of the Holy Ghost, and it was useless for me to attempt to teach him. This is the way that I understand these things.

Speaking of education, we have singular notions of education, and some

people will say—and I have often said it myself—that Joseph Smith was quite an uneducated man. He was uneducated when he was a boy. He was brought up in the Green Mountains of Vermont, and he did not have any of the advantages of what we call an education. The Lord took him into His school, and He taught him things that I have seen puzzle many of the wisest scientists, profoundest thinkers, and the most learned men that I have met with in this world. Why? Because he was taught of God. What did those principles refer to? To the earth on which we live; to the elements of which it is composed; to the heavens above us; to the Gods that exist in the eternal worlds; to the principles by which the earth was organized, sustained, upheld and governed, and its relationship to other planets and systems; and speaking of governments, laws and principles, he possessed more intelligence than ninety-nine hundredths of the people of to-day. And he sought to teach others, and these things were introduced into the Temple of the Lord in Kirtland.

I have heard the Prophet Joseph quote from the German Bible in support of our method of baptism by immersion, showing that the German translation of the New Testament favored this idea, and that the word "Taufen" in that language meant "to dip;" the same as our term immersion does; and that when John the Baptist was spoken of as John the Baptist it was "Johannes der Tauffer," or John the Dipper, which is correct.

I have heard him quote from the Hebrew Bible in support of a plurality of Gods, showing that the suffix "mem" in the word Elohim or God, ought to be rendered in the plural and to read it literally translated, "and the Gods said let us, etc." Certain it is that in our present translation the word "us" or "let us" indicates that idea; for "us" is certainly in the plural and means more than one; and while our translation makes it say: "In the beginning God created the heaven and the earth," we are also told that "In the beginning was the word and the word was with God, and the word was God. The same was in the beginning with God." * * * And the Word was made flesh and dwelt among us" and further that "All things were made by him," visible and invisible. We are further told that "There be that are called Gods, whether in heaven or on earth (as there be gods many, and lords many). But to us there is but one God, the Father, of whom are all things."

If, as stated, Jesus was with the Father in the beginning, there certainly was more than one God—God the Father, and God the Son. Joseph Smith was reasoning upon this doctrine at the time that he made this quotation from the Hebrew Bible.

We had a discussion in this Tabernacle some years ago between Apostle Orson Pratt and Dr. Newman—the latter a very prominent religionist from the east—a Methodist I think he was—what they call a doctor of divinity. The subject of discussion was—"Does the Bible sanction polygamy?" Mr. Newman was a well educated man. So was Orson Pratt. Mr. Newman received his education in the schools of the day—somewhere in the United States, perhaps, in the Methodist order; but I am not sufficiently acquainted with his history to say anything about this; I know very little about Mr. Newman. But I know where Orson Pratt got his information. And during this discussion some Hebrew points were debated, and the original Hebrew had to be referred to. Orson Pratt was quite as well acquainted with Hebrew as Mr. Newman was. Where did he get his knowledge? He received it in the Temple at Kirtland, Ohio. In speaking of that principle, the principle of education, to several leading men only yesterday, I think, I mentioned to them, in alluding to languages, that I was a little astonished to find that an old gentleman, about 80 years of age, whom I met a short time ago, was thoroughly conversant with the Hebrew language. "Where did you learn it?" said I. "Why," said he, "I learned it in the Temple at Kirtland;" and he informed me that he was now studying Arabic. I was rather amused at the idea of an old man 80 years of age commencing to study Arabic. But to return. I have seldom met with a man that was more intelligent in the science of astronomy than Orson Pratt. Where did he get his information? From the same source. He studied mathematics all his days, and has written works that it is very difficult for some men to comprehend. Yet his works are on record.

The religion of God is not a religion of ignorance. To whom are we indebted for the first principles contained in this book [the Bible]? To Moses. Who was he? A man of God. Who taught him those things? The Lord. By what principle? The principle of revelation; for he could not know them without. But had he not been taught in the schools of Egypt? Yes. And had he not obtained a knowledge of astronomy in those schools, too? Probably he had in part; but God taught him the leading, prominent points pertaining thereto. And who taught the Egyptians? Abraham taught them the science of astronomy so we are informed by late Egyptologists and revealed unto them the principle concerning the motions of the heavenly bodies. Where did Abraham get his information from? In reading the history pertaining to this matter we are told that he says of himself that he was a follower of righteousness; that he sought after more righteousness; that he examined the history of

his fathers and traced back his genealogy to the commencement of the world, and from before the commencement. Afterwards we are told in the same history that the Lord gave unto him a Urim and Thummim by which he was able to comprehend many things that others did not understand, and by which he obtained a knowledge of the heavenly bodies and of their motions. Moses was one of the first to illustrate this principle; but Abraham, who was before Moses, as also Joseph, understood it more clearly than Moses. And in those things wherein the world to-day are puzzled in regard to the Scriptures, and the six days that are there spoken of, Abraham speaks of those days as times, epochs, or ages, different and distinct from the days spoken of by Moses, and his record agrees precisely with many geological facts that have puzzled so many of this generation. Where did he obtain his knowledge? From God. Who controls the heavens and the earth? The Gods in the eternal worlds. Who has implanted certain principles in matter and in all creation? God has done it. All things are subject to those laws; and if men can place themselves under His guidance and find the way to approach the great Eloheim they will know more in a very short time than all this world together know in all their lives and more than all the combined intelligence of the world, for God is the foundation of all wisdom, and the source of all intelligence and knowledge. We are told that Solomon was a wise man. Where did he get his wisdom? From God. He prayed to the Lord to give him wisdom, and the Lord told him that because he had sought wisdom he should have it, and He would also add unto him the rich treasures of the earth.

I speak of these things for the information of the Latter-day Saints, and to disabuse your minds in regard to some of those principles that men sometimes talk about. The world possesses a certain amount of knowledge and intelligence, and it has progressed very rapidly of late years. We have had many discoveries in the arts and sciences and in the researches pertaining to geology, chemistry, etc., but many of their ideas and deductions are perfectly foolish and ridiculous. We have had the introduction of railroads, gas, steamboats, manifestations of the power and use of electricity, etc. Nevertheless, these principles always existed; it needed a development of them only to bring them into practical use; and there are thousands of other things not yet made known, yet to be developed, similar to those that have been discovered. In regard to these things some of them are important, some of them are not very important. The intelligence that the world boasts so much of is not very profound when you come to test it by the principles of eternal truth.

In regard to the action of the Congress of the United States, which has been referred to, I want to say to you Saints, you need not trouble yourselves about it—you need not be least concerned about any of these affairs. But they are acting unlawfully. That is the worse for them. When the Government begins to break down the safeguards of society, tear in pieces the Constitution of the United States, and trample under foot the liberties of man, they are only preparing the nation for an utter overthrow. There are plenty of elements of discord and disintegration all around. Congress should not be the first to exhibit examples of lawlessness and the violation of Constitutional rights. However, if they can stand it we can. We need not trouble our heads about any of these matters; there is an overruling Providence that controls the affairs of men and nations. So you can rest perfectly easy, you Latter-day Saints. We shall continue to do right. We will continue to sustain good principle. And what will you do? Just what Jesus said. We will do good for evil. What else? We will pray for them which despitefully use us and evilly treat us. Why? That we may be the children of our Heavenly Father, and act on the same principle that He does towards the human family. Does He act in that way? Yes. For He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust. He has introduced certain laws into the system of His government that regulates all things pertaining to these matters. He does not make those little divisions that the United States are trying to make to-day. He is more philanthropic. He treats all alike, and places all on the same basis. Then, we will try and operate with Him and for Him, and in the interests of humanity, and in the protection of human rights, and we will try by every legal and constitutional method to maintain and sustain the principles of human rights in behalf of ourselves, in behalf of our children, and in behalf of thousands and tens of thousands of honorable men that live in these United States. We can very well afford to abide by the Constitution of the United States and to sustain it, and we can afford to believe in the Bible and to obey its ordinances and practice them which they cannot do and do not do. As I have said, we can afford to treat all men well, and to pray for those which despitefully use us and persecute us. Those who are trying to dispossess us are objects more of sympathy in my feelings than anything else. I feel sorry when I see misrule abroad anywhere, let it be in this nation or other nations. God would like to see peace, union and harmony. For that reason He has introduced the Gospel, and the principles of intelligence associated with it.

Man is a dual being, he possesses a body and a spirit, and is connected with time and will exist in eternity, and it is for him to understand the nature of his organism, and his relation to the world in which he lives, and to God our Heavenly Father. What, then, will we do? Why, we will try and live for one another; we will try and be honest, honorable and virtuous, no matter what people say about us. Concerning the lying about us, we need not trouble our heads. I do not think we are much better than Jesus was. The people in His day said He was possessed of devils, and worse than that, that He cast out devils by the power of Beelzebub, the prince of devils, and they killed Him saying He was an impostor and a deceiver, and because He said He was the Son of God, when they knew He was not. And His theology was altogether at fault with the learned Rabbis of that day as ours is with the learned Rabbis of this. We cannot help that. What we know, as Brother John Q. Cannon has said, we know for ourselves. We do not ask any odds of man. I don't. I know that God lives; I know that He has revealed the truth; I know this is the everlasting Gospel. I know that you saints, if you are faithful, will secure to yourselves an inheritance in the celestial kingdom of God; but if you are not true to God and your religion you will not. If you go after the things of the world and depart from the principles of righteousness and trample upon the principles of honor, virtue, truth, or integrity, you will not enter that kingdom. It is not every one that saith, Lord, Lord, that shall enter the kingdom of heaven. What shall we do then? We will fear and love God and work righteousness, and send the Gospel to the nations of the earth, despite the follies, the wickedness and corruption of men; and we will proclaim the truth in these valleys and mountains, and Zion will spread, grow and increase. God will be for Israel, and we will sing, Hallelujah! the Lord God Omnipotent reigneth, and He will reign until He has put all enemies under His feet. Let this people fear God and work righteousness, and I ask no odds of earth or hell. God is at the helm. He will manage things according to the counsels of His will. He will say to this nation and to other nations, as He did to the proud waves of the ocean, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Our safety and our defence is in the Lord of Hosts. Let us put our trust in Him and obey His laws, and He will bless and sustain us in time and throughout the eternities that are to come; and we will try and benefit this nation all that we can, and all that they will let us, and if they will not let us, we cannot help it.

God bless you and lead you in the paths of life. Amen.

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