VOL. XVII.

SALT LAKE CITY, UTAH TERRITORY, SATURDAY EVENING, JULY 19, 1884.

NO. 202.



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REMARKS DELIVERED BY

## JOHN TAYLOR.

In the Tabernacle, Salt Lake City, Sunday afternoon, June 29, 1884. REPORTED BY JOHN IRVINE.

ELDER JOHN Q. CANNON said; My brethren and sisters and friends, it is with feelings which I am utterly unable to express that I stand before you this afternoon—feelings on the one hand of gratitude to my Heavenly Father that after an absence of nearly three years from this city I am again permitted to meet with my brethren and sisters in this place, and with feelings on the other hand of intense timidity in standing before so large an audience. But I rely, my brethren and sisters, upon your faith and prayers during the few moments that I may stand before you, and I rely, furthermore, upon the promise which our Lord gave, when He said, "Where two or three have gathered together in my

or three have gathered together in my name, there I am in the midst of them." I am satisfied, on my own part, that we, this afternoon, have assembled ourselves in the name of the Lord, and I am consequently satisfied that His Spirit will be with us inasmuch as we seek for the same, inasmuch as we rid ourselves of every feeling of worldliness and come to-gether with pure hearts to partake of the emblems of the death and suffering of our Lord, and to become instructed in the plan which He has laid down

for our salvation. It is four days since I returned from a mission, and in six weeks it will have been three years since I left this city, in obedience to a call made upon me by the authorities of the Church. On the 9th of August, 1881, I left this city on a mission to Great Britain, in city on a mission to Great Britain, in company with eleven other mission-aries, who were destined for Scandinavia. We reached Liverpool in due time, and I was assigned, shortly after my arrival there, to the London Conference, where I labored with great pleasure until the 17th of March, 1882. Early in the month the then President of the European Mission—Apostic Albert Carrinhton—notified me that I should proceed to the German Mission, and within a few days after receiving this notice I joined my brother in North Germany. Of course in goin North Germany. Of course in go-ing to Germany I had to learn the language; I was utterly ignorant of it when I started and when I landed there; but the Lord helped me by strengthening my memory, and in a short time I was able to make myself understood and pursue the real object of my mission. I labored—it is not for me to say with how much successuntil relieved a short time ago to re-I can say, my brethren and sisters, that I have enjoyed my mission great-ly. The blessing of the Lord has been with me. The promises that were sealed upon my head by the Presidency before I went have been literally ful-

filled, and, to my mind, in a most re-

markable manner.

Above all things I prize my mission for the testimony it has given me of the truth of this Gospel. It may seem strange to you that I make this assertion. tion; because one would naturally think that I had a testimony before I went. I, however, confess this was not the case. I had heard what the world the case. I had heard what the world calls Mormonism—from my childhood up I had heard nothing else. I believed as much as it was possible that this, the Gospel as preached by the Elders of the Church of Jesus Christ of Latter-day Saints, was the true religion, and was the plan of redemption as proclaimed by Jesus Christ and IIIs Aposties. This was my firm belief. But a direct and firm and steadfast testimony of the truth of the Gospel I had not received, and it was to obtain this testinony, more than for anything else, that I obeyed the call that was made of me. I had heard, as you had, that every man who returned from a mission and rose up in this stand or elsewhere to proclaim his testimony and to report his labors—I had heard every man say: "I know this is the Gospel of Jesus Christ." And I telt within my-

where to proceame has testimony and to report his labors—I had heard every man say: "I know this is the Gospel of Jesus Christ." And I leit within myself, if I can acquire a traveled to the Christ." And I leit within myself, if I can acquire a traveled to the Christ. This is the Gospel of the truth of the Gospel put that much. Well, I went, and I labored with great weakness, I have no doubt. But the Lord heard my prayers. He granted unto me a testimony of the granted unto me a testimony of the granted unto me a testimony of the granted unto me a testimony has followed another in rapid succession. I am therefore able to proclaim before you, as I have done with much pleasure before the world, that I do know that God has spoken in these our days, that He has revealed Himself and restored list Priesthood by means of which the human family—those of them who are willing to be saved and to obey the requirements which He has given—may be saved.

It was told me before I started away—the remark was made to me by my father: "My son, you will find in the same condition as the Athenians were when Paul went to preach to them. They have temples and tity by have temples and the tullness of them who are were men and sisters, that I feel to the Christ, and that the condition of the Christ, and that the condition of the carrier of the car

Socialists, with whom we are confounded. They have held meetings, as you who read the papers know, and passed resolutions to upset governments and kingdoms, and reduce everything to chaos, if possible. In the kingdom of figurations, however, we are at present in the emjoyment of liberty to a great extent. We have the permission of the meetings, and we can an income the meetings are visited by determined the present in the meetings are trained to the construction of the conjournments and we can an income the meetings are trained to the construction of the conjournment of liberty to a great extent. We have the permission of the meetings are trained to the conjournment of liberty to a great extent. We have the permission of the meetings are trained to the construction of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent extent of the conjournment of liberty to a great extent extent of the conjournment of liberty to a great extent extent of the conjournment of liberty to a great extent extent of the conjournment of liberty to a great extent extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of the conjournment of liberty to a great extent of temberg it has never been forbidden that we hold meetings, but we have as yet no official permission to do so. Of course in Switzerland we have full per mission. We can hold our meetings in any house. It is not yet allowed us, or in fact anyone, to hold open air meetings. The prospects of the mission, as I look at it, are very good, and I think the day is soon coming when these rigorous laws will be broken, when all hose who desire to serve God in the way that He has commanded, although it may not be in accordance with the desires of the rulers, may have the privilege. The laws of Bavarla pretend to give full freedom of worship; desires of the fulers, may have the privile ge. The laws of Bavaria prepare to the privile ge. The laws of Bavaria prepare the privile ge. The laws of Bavaria and the rulers of the privile ge. The laws of Bavaria and the rulers of the king of Bavaria and the rulers of the substrated in the substrations which some of the set with the substration of the substrations which some of the set will be private the private of the substration of the substrations which some of the states as a manustant of the private of the substration of the substrati subordinate officials. The strongest and a half years after He entered upon p: recution we have met with has been been on the part of the circuit judge, a ganization of the Church before he man who in other respects is veryliberal, but whose mind became prejudiced through some false reports which came into the country and were scattered by the press just as we made a forth and declare the Gospel of Christ. beginning. I nevertheless hope—and I believe it is the general feeling—that the day is not far distant when free-dom of worship will be allowed when the Elders can go through the country and preclaim the Gospel without fear or molestation. We pray for that day

and have great hopes that there are many thousands in those countries who many thousands in those countries who will receive the Gospel.

The Elders are laboring energetically. They have spared themselves no pains to discover those who are willing to receive their testimony. They are laboring faithfullyand with good results. The emigration has been quite extensive, as you know: but the number of those baptized exceeds by a considerable amount the number that have

able amount the number that have emigrated. Our branches are therefore growing continually.

My bretheren and sisters: I am thankful to be able to testify to the truth of this Gospel, which is being preached in these days. I do know that Joseph Smith was a Prophet of God, and this is a testimony which I have received for myself. It is not because my parents taught me this, or because I have heard it from others; that has given me courage to bear this testimony before others. But I have felt free in saying to all men, "Repent and be baptized and you shall receive the gift of the Holy Ghost, and that will give you a testimony as it has given it to me." That is the testimony, en it to me." That is the testimony, my brethren and sisters, that I feel to

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John the Revelator saw in his vision. And this has been the condition of the whole Christian world from the days of Jesus Christ and His Apostles until the Lord raised up Joseph Smith and commanded him to organize this Church and Kingdom. Did he attempt to do this until he received the Priesthood? He did not. He did not attempt to administer any one of the ordinances until he received the Holy Priesthood from under the hands of holy men who were sent unto him from God ont of heaven. The first man that ordained Joseph Smith and Oliver Cowdery to the Priesthood was John from Cowdery to the Priesthood was John from God ont of heaven. The first man that ordained Joseph Smith and Oliver Cowdery to the Priesthood was John from God ont of heaven. The first man that ordained Joseph Smith and Oliver Cowdery to the Priesthood was John from God ont of heaven. The first man that ordained Joseph Smith and Oliver Cowdery to the Priesthood was John from God ont of heaven. The first man that ordained Joseph Smith and Oliver Cowdery to the Priesthood was John from God ont of heaven. The first man the bosoms of tens of thousands of Latter-day Saints in these mountains. We stand upon this pedestal. This is our platform. What fear have we with regard to our enemies? Why should we fear? We are in the hands of God. We have come to this earth in this time upon a mission. We have been born on purpose in this generation to take part in this work. The Lord required to have an element to labor with. He will build up Zion. And I bear my testimony here to all men, and would to all the world if I had the power, that the work in which in the bosoms of tens of thousands of Latter-day Saints in these mountains. We stand upon this pedestal. This is our platform. What fear have we with regard to our enemies? Why should we fear? We are in the bands of the power with regard to our platform. What fear have we with regard to our platform. What fear have we with regard to our platform. What fear have we stand upon this pedestal. This is in the bosoms from God out of heaven. The first man that ordained Joseph Smith and Oliver Cowdery to the Priesthood was John

n the City of Nurenburg, and that has in the flesh some 14 years after the or-And Brother John Q. Cannon has tes-tified, he knows for himself. Yes, he knows. There is no doubt of that. There are tens of thousands of this people who can bear the same testimony. It is true there is a difference with men with regard to the amount of

testimony they have received to satis-fy them of the truth of this work. Many men believe, but many say they require a certain amount of testimoly before they know. I will say for myself: the greatest testimony I have ever received in this Church, (and I have spent over 50 years of my life in it), has been the testimony of the Holy Ghost, has been the inspiration of Almighty God, has been the spirit of life and salvation, that still small voice that has rested upon me and rested upon my bretheren from the time we were baptized into this Church until the present day. We lay hands upon the sick and they are healed by the power of God. We

lay hands upon our brethren and set them apart for missions. The Spirit of God rests upon us and inspires us in our words and thoughts what we should seal upon their heads. These words are fulfilled, and thousands upon thousands can testify of the truth

The Bible contains a vast amount of prophecy concerning the last dispensation and the fullness of times; concerning the building up of the Kingdom of God in the last days; concerning a kingdom which shall become an application to the contraction of whose dominations.

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 to-wards us. But I will say this: it is a pitiful sight—it is a thing sorrowful to contemplate upon, that our wise Sen-

ators, yes, our wise Senators, have to take falsehood into the halls of Con-gress to work upon to overthrew this Church and Kingdom: so with the pul-pit, 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 s chools, 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 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 eves 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.

Welk this is the state of the world. 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. 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 inid downperhaps 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. If 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 re-

PRESIDENT JOHN TAYLOR

reveilation from Him, and how could have speak of that that they did not are appeared to the time of t

into all truth, and there would be one Lord, as the Scriptures say, and one faith and one baptism. Hence one of the old Propiets, 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 Zi-

further advanced principles. I remember talking with an eminent elergyman soma 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 mon 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 liv; to the elements of which we liv; to the elements of which we liv; to the elements of which it is composed; to the heavens above us; to the Gods that exist in the

revelation from Him, and how could taey 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 re-

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 with with the was given to every man to profit with with the was given to every man to profit with with the was given to every man to profit with the was given to every man to profit with the with the was given to every man to profit with the with the with the was given to every man to profit with the was given to every man to profit with the was given to every man to profit with the was given to every man to profit with the was given to every man to profit with the was a fact nevertheless. He that dooth rightens that does the right econsness anywhere is righteous, and he that doeth right 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." What 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." What 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." 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." 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 the Spirit of God which is given the Spirit of God which is given the series of the heavenly bother to the world in the said when the 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." What was the Comforter to do? "He shall teach you all things, and bring all things to the common the profit of the heavenly bother to the world in the contr

the Spirit of God which is given to all men does not lead them unto all their spoken of, Abrathing. It does not lead them unto all their spoken of, Abrathing speaks of those days as times, ham speaks of those days as times, the Spirft 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 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 has done it. All things are subject to those laws; and if men can blace them-selves under His guidance and find the way to approach the great Elohelm they will know more in a very short 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 beginse he had sought wisdom he should live it, and lie would also add unto him the rich treasures of the earth.

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 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 the least concerned about any of these affairs. But they are acting unlawfully.

the counsels of His will. He will say to this nation and to other nations, as Ho did to the prond waves of the ocean, "Hitherto shalt thou come, but no further: and here shall thy proud our defence is in the Lord of Hosts. Let us put our trust in Him and obey His laws, and He will bless and austain us in time and throughout the eternities that are to come; and 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.

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

gether at fault with the learned Rabbis of that day as ours is with the learned Cannon has said, we know for ourselves. We do not ask any ords of
man. I don't. I know that God lives:
I know that He has revealed the truth;
I know this is the everiasting Gospel.
I know that you saints, if you are contemparative in the latter-days, and said "When the Lord shall bring again Ziton, her watchmen shall see eye to the world, for eye?" There will be no confusion there, no difference of sentiment there. They will place themselves and der the guidance of the Great Elohelm, and under His inspiration they will be enabled to speak as they are moved upon by the Holy Ghost; and the Spirit of the things of God and show them on between the two principles.

There is the distinction between the two principles. There is the distinction between the two principles. There is the distinction between the two principles. The country of the Holy Ghost? The Elsak of these things of God without the first principles of the country of the

COME, GENTLEMEN!

You have for years BLACKLINED and UNDERVALUED PURE, WHOLESOME and BETTER BAKING POW-DERS than your own-the "Royal." By blacklines, alleged "Government Chemists" who do not exist, and under the garb of "absolutely pure" you have forced into unsuspecting families a powder which contains the active drug AMMONIA. Eminent physicians and chemists condemn its use in articles of daily food. You cannot longer evade the issue AMMONIA. The public will compel you evade the issue, AMMONIA. The public will compel you

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