

preaching that which is unpopular, and which brings upon us the wrath and hatred of the world. We desire, as much as men can desire, the salvation of our fellow-men. Our mission is to save, not to condemn. This is the Gospel of salvation, not a gospel of damnation. Damnation follows as a necessary alternative of the rejection of the truth. Men who reject the truth damn themselves. The man who will shut the door in his own face keeps himself out from the Kingdom; it is nobody's fault but his own. The waters of life are free; come and partake of them, without money and without price! If you will not partake of them, how can you blame any one but yourself if you die of thirst in the desert? If you put out the light, by persecuting the Saints of God, how can you blame anybody but yourself if you are left in darkness? Could the ancients blame God for taking His Church from the earth, when they took every pains to exterminate it? They destroyed the body of the Church, and the spirit departed, just as naturally as when the body of a man is killed; his spirit has no longer any business upon the earth. It returns to God who gave it, to come again at a more auspicious time, with the Son of God in clouds of glory, provided it be one of the 144,000 faithful ones who follow the Lamb whithersoever He goeth.

If condemnation follows the rejection of the gospel, God cannot help it. His servants cannot help it. If we invite men to come out into the sunlight and they prefer to stay in the shade, who is to blame but themselves? They prefer darkness to light. They have their choice. Light has burst forth in the midst of darkness, but the darkness comprehendeth it not. Men love darkness rather than light, because their deeds are evil. If, however, we extend the message of mercy and of peace, our responsibility ends. Men will be judged by the light they possess. The heathen nations will be redeemed and will obtain a higher exaltation than those who receive the truth and turn away from it, or refuse to accept it when it is offered to them. God is merciful to ignorance and lack of opportunity; but responsibility rests like a mountain upon those who hear the truth and then reject it.

My testimony to this congregation is that Joseph Smith was a Prophet of the living God; that Brigham Young was a Prophet of God; that John Taylor is their legally ordained successor; that there are Prophets and Apostles in this Church to-day; that we preach the same Gospel that was preached in the days of Paul, for if we preached any other we should be accursed. My testimony is that "Mormonism," stigmatized and hated as it is, is the fullness of the Gospel of Jesus Christ, the only plan of life and salvation, the only one that will exalt man in the presence of God; and the world reject it to their condemnation. I pray God to bless this congregation, and grant that the words I have spoken may sink into some honest hearts, like good seed upon fertile soil, to spring forth and bear fruit for their salvation to the honor and glory of God. Amen.

OBITUARY.

DEATH OF GEORGE TIFFANY, SEN., AND AN INTERESTING SKETCH OF HIS LIFE.

The death of Brother George Tiffany, Sen., a well known resident of Provo, Utah County, occurred at that place on the 20th of June, 1885, the cause being congestion of the brain.

He was born in Delhi, Delaware County, New York, May 4, 1808, and removed when quite young to Tompkins County, same State, where he married Almira Whipple, in 1829. He emigrated to Eaton, Lorain County, Ohio, in 1831, and afterwards to Medina County, where he was baptised by Elder John Hews in 1839, when a case of miraculous healing was witnessed. He had been wholly unable to see for several months, and could not bear the faintest ray of light to come to his eyes without experiencing the most intense pain. A party of Saints and others had repaired to a creek not far distant to baptize some, among whom was Sister Tiffany, leaving her husband alone. When they were gone Brother Tiffany prayed to the Lord to heal his eyes, so that he might also go and be baptized, and he felt that his eyes were well. He cast off the bandages and went out while the sun was shining bright upon the snow without suffering the least pain, and could see as well as ever from that time until his death.

He emigrated to Nauvoo in 1844, with his family, and labored there on the Temple and other work until he was called upon to leave his family and accompany the First Presidency as one of the guard, under the direction of Hosea Stout, on their flight to the wilderness in 1876, which duty he performed faithfully. He returned to Nauvoo, and was driven out from there with the rest of the Saints in the fall of 1846. He made his way up to Garden Grove, where he assisted in forming that settlement, and subsequently came on to Potawatame County, Iowa, where he was appointed to preside over the Springville Branch and advanced to the office of a Seventy. He came to Utah in 1854 and settled in Ogden, where he remained until 1857, when he went to Provo, and acted as city sexton for several years.

He was a true and faithful Latter-day Saint from his baptism until his death. He leaves an aged companion

and many children and grandchildren, as well as a host of friends, to regret his departure.

N. W. WHIPPLE, SEN.
PROVO, June 26, 1885.

A SKETCH OF SISTER H. A. BEEBE.

"In the midst of life there is Death," saith the preacher, and ah how sadly we greet the mournful presence, when he carries away from our loving arms, one who is so generally useful, so respected and so beloved.

Hester Ann Beebe, who died at her home in Provo on the 25th ult. and was buried on the 27th, was born in Dun-kirk, Chataqua Co., New York, March 23rd, 1825. Her parents removed to New York City in 1830, where she passed seven more years of her youthful life, and where, in 1837, Parley P. Pratt carried the gospel to her father's house. She was baptized in 1841 and was married in 1845.

From her earliest girlhood she was a staunch believer in the Gospel—not only a believer, but a worker.

She has reared eleven children. Devoted in her religion, she was also a public-spirited woman, one who encouraged good and the doing of good wherever her influence reached.

The people of Provo know her as a firm, true woman—one who was always sought out by the poor, by the aged, and the sick. She was widely known as a public woman, ready at every call of duty. Her place will be hard to fill.

This would not be a truthful sketch, if it did not tell of her passion for flowers. She loved them as other women love pleasure, gossip, recreation. Her modest home was a bower of beauty, from the wealth of nodding, swaying flowers.

At her funeral, which was a very large and sad one, immense floral tributes rested over the form which had spent so much of its strength in the cultivating of the rarest and sweetest of home decorations.

Peace rest with Sister Beebe! May her descendants meet her with the joy which she felt when she reached the Happy Other Side!

HOMESPUN.

CELEBRATION

OF THE FOURTH OF JULY IN OGDEN CITY.
OGDEN CITY, Utah,
July 5, 1885.

Editor Deseret News:

Yesterday was a Gala day in Ogden City. The one hundred and ninth anniversary of

"OUR NATION'S INDEPENDENCE"

was celebrated with great eclat. All classes of citizens without distinction participated, making the day memorable. Elaborate preparations had been made to render the occasion as agreeable as possible; and to this end the committees all worked unitedly and continuously from the time they were organized until the arrangements for celebration were fully completed, sparing neither labor nor expense to make it a complete success.

At 4 o'clock on the morning of

THE GLORIOUS FOURTH

the citizens of this place were suddenly and unceremoniously aroused from their slumbers by the firing of artillery, small guns, the bursting of fire crackers, followed by the music of the bands, intermingled with the boisterous whistles of the steam engines, ringing of fire bells, the blowing of horns and other instruments. This was succeeded by

HOISTING THE STARS AND STRIPES

on the Court House and many other public and private buildings. A beautiful triumphant arch of evergreens and festoons of flowers spanned the centre of Main Street between Fourth and Fifth. Long lines of flags of various sizes were stretched along and across several of the principal streets of the city.

The day was bright, beautiful, clear and very warm; and the business part of the town was thronged with people who were out viewing the preparations for the day's holiday. In addition to the intellectual entertainments, good preparations had been made to build up the inner man with "a feast of fat things."

TWO LARGE OXEN,

a number of fat sheep, pigs, etc., were roasted whole and, together with an abundance of good bread, etc., were consumed by the multitude. By eight o'clock the people by hundreds began pouring into Ogden from various other cities and settlements, far and near, to participate in the celebration. At ten o'clock the people assembled on Union Square, where the procession

was formed under the direction of the marshal of the day and his aids. When completed it extended from beyond Fifth street to First street, Northward beyond the residence of ex-Mayor L. Farr's residence. The order of the procession was as follows: The Ogden brass band, the Goddess of Liberty in her carriage, ladies representing the American flag, the thirteen original stripes were represented by as many young maidens with their escorts on horse back; Next followed the chief Magistrate and the speakers in a carriage, the members of the city government, West Weber Brass band, Knights of Pythias, G. A. R. Fire Brigade, Third Ward brass band, Manu-

facturers, trades, Merchants, "Hon-ibles," and a

FAST HOST OF CITIZENS

in vehicles, on equines and on foot completed the lengthy procession which occupied thirty minutes to pass a given point. During the parade Judge O. W. Powers, orator of the day, frequently expressed much pleasure and surprise at the grand display he witnessed. He said it surpassed anything of the kind he had ever witnessed on similar occasions in any State of the Union, and remarked that it spoke volumes for the economy, thrift and persevering industry and skill of the people who had subdued the wilderness and built up such happy homes, and made this such a flourishing country. But especially did His Honor express his delight at seeing so many

HUNDREDS OF CHILDREN,

all of whom were respectably apparelled, and looked healthy and happy. It was suggested to him by one of His Honor's companions that these children were but a small portion of "Utah's best crop" in Weber County. He frequently expressed a wish to alight from the carriage and take up a position where he could satisfy himself in viewing this part of our infantile population.

On arriving at Lester Square Park, the people were seated by the Marshal of the day.

THE PAVILION

was crowded to its utmost capacity and many hundreds were unable to gain an entrance to the building.

The assembly was called to order by Hon. D. H. Peery, President of the day. The Ogden brass band executed in grand style "Hail Columbia." The chaplain then offered up an appropriate prayer. This was followed by more music, "The Red, White and Blue." The

DECLARATION OF INDEPENDENCE

was read by Mrs. H. W. Ring, being read in a clear, forcible and effective manner, which elicited vigorous and lengthy applause from the vast audience.

After the song "America," by R. W. Lemon, Hon. O. W. Powers delivered one of the finest orations which the people of Ogden have ever listened to. I cannot pretend to give even a synopsis, and do it justice. It was replete with sound, patriotic sentiments, doctrines and pure Democratic principles. After speaking of the ordinary manner of spending the memorable day, the character and importance of the celebration, he dwelt at length on

THE SANCTITY OF HOME

and the lessons that are there imparted by the mother to her offspring. These home lessons are never forgotten. There the mother moulds the destinies of her children. Her serene counsels and sublime teachings are the foundation of all our liberties, and nothing can reach the heart and our best thoughts like the memory of a small token, the gift of our mothers. The orator also referred to the manner in which the President of the nation is elected. He could see no reason why he should not be elected by the popular vote of the people; and the speaker considered the citizens of all the Territories should have an equal vote with those of the States in electing to the high position the man who should be their chief ruler. He said we should give more earnest attention to politics, study the different forms of government,

AND ASSERT OUR RIGHT

to be represented, and bring forward the best men we have in the community for this purpose. They should be men who are in unison with us in our thoughts and wishes, for if they are not in unison with us they cannot represent us. The speaker hoped the ill-feeling shown towards the people of Utah, and the cause therefor, would soon all be removed.

He counseled the people to protect the liberties of our government in all their purity—trial by jury—the freedom of conscience—the liberty of the press and free speech. The Judge awarded an excellent mead of praise to the people for the manner in which they had prepared to celebrate this day, and said when he viewed the procession in the morning he felt

PROUD THAT HE LIVED AMONG US,

a citizen of Ogden. Coming as he did from the Eastern States he was not quite prepared to find us heartily patriotic, and so full of love for the flag of our nation. He closed his eloquent oration by advising all to labor earnestly and assiduously to perpetuate our republic.

During the delivery of the speech Judge Powers was frequently interrupted by frequent loud, long, vigorous applause, and at the close three cheers and a "tiger" were proposed and given to the speaker.

Hon. Moses Thatcher responded to a call and delivered a short address. He fully endorsed the sentiments of the orator of the day, which he said must find a response in the heart of every loyal American citizen. The speaker reverted to the despotic rule under which the people of Utah had suffered at the hands of the Republican party; but he hoped and expected President Cleveland would protect our liberties which we will do our best to defend.

After the exercises in the Pavilion the remainder of the day was devoted to horse races, base ball and other athletic sports. At night there was a ball in the Pavilion and a

GRAND PYROTECNIC DISPLAY

in the park. The celebration will long be remembered by all who witnessed it. The day passed off without any accident to mar the general pleasure.

WEBER.

"IN PRISON AND YE CAME UNTO ME."

THE PRISONERS FOR CONSCIENCE' SAKE ARE SERENADED AND TREATED TO ADDRESSES AND PRESENTS.

The courtesy extended to the prisoners in the Utah Penitentiary, by the Marshal and Warden of allowing their friends to send them presents in any reasonable quantity on Independence Day, was the occasion of quite a number of citizens conveying to the Penitentiary such luxuries as they imagined would tend to the enjoyment of their friends within the prison walls. Among others who thus manifested their sympathy and consideration for those who are incarcerated for Conscience' sake were a committee of five members from the High Council of the Stake, who took with them a package of presents for each of the brethren and also one for the young lady there imprisoned. These were presented by the hand of the Warden together with the following written address:

SALT LAKE CITY,
July 4th, 1885.

President A. M. Cannon and Associate Brethren, incarcerated for conscience' sake, Utah Penitentiary:

Dear Brethren: In accordance with the notice given through the papers that friends would be kindly allowed to pass in a reasonable amount of refreshments, etc., on this the National Holiday—being the 100th anniversary of American Independence—we, a committee, take pleasure in joining with your respective families in presenting you through the courtesy of the Warden, a small contribution of fruit, etc., in behalf of and with the compliments of the High Council.

Your brethren in the Gospel,
ELIAS MORRIS,
HENRY P. RICHARDS,
MILANDO PRATT,
ELIAS A. SMITH,
JESSE W. FOX, JUN.

SALT LAKE CITY,
July 4, 1885.

Miss Elizabeth Starkey, Utah Penitentiary:

Dear Sister—We, a committee from the High Council on their and your friends' behalf, take pleasure in presenting you, through the courtesy of the Warden, a small contribution of fruit, etc., and trust that you may enjoy the same.

With the compliments of this the 100th anniversary of American Independence and praying the Lord to bless and comfort you

We are your brethren in the Gospel,
ELIAS MORRIS,
HENRY P. RICHARDS,
MILANDO PRATT,
ELIAS A. SMITH,
JESSE W. FOX, JR.

The Sixth Ward Silver Band arrived at the Penitentiary soon after the committee mentioned, and were allowed to stand upon the wall of the enclosure, and there discourse sweet strains of music, which seemed to awaken considerable enthusiasm among the inmates of the "Pen," many of whom had not enjoyed the privilege of listening to such music for a number of years. Among the presents conveyed to the prisoners were a few dozen lemons, and within a very few moments they had converted these into lemonade, which they were allowed the privilege of treating the members of the band to. Though none of the visitors were permitted to speak to their friends who were incarcerated, it was a great comfort to them to see them all apparently in the enjoyment of health, and with countenances expressive of gratitude for the courtesies extended to them.

"ROUGH ON PAIN."

Cures colic, cramps, diarrhoea; externally for aches, pains, sprains, headache, neuralgia, rheumatism. For man or beast. 20 and 50c.

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By using Dr. Frazier's Throat and Lung Balsam—the only sure cure for Coughs, Colds, Hoarseness and Sore Throat, and all diseases of the throat and lungs. Do not neglect a cough. It may prove fatal. Scores and hundreds of grateful people owe their lives to Dr. Frazier's Throat and Lung Balsam, and no family will ever be without it after once using it, and discovering its marvelous power. It is put up in large family bottles and sold for the small price of 75 cents per bottle. For sale by Z. C. M. I. Drug Dept.

THIN PEOPLE.

"Wells' Health Renewer" restores health and vigor, cures Dyspepsia, Impotence, Sexual Debility. \$1. 2

Chicago is becoming a fashionable place for bridal couples to go to. After eating the Chicago bread, a man can put up with almost anything short of frozen rocks.—*Yonkers Statesman.*

"ROUGH ON CANKERS."

Ask for Wells' "Rough on Cankers" 15c. Quick complete cure. Hates of soft corns, warts, bunions.

BED-BUGS, FLIES.

Flies, roaches, ants, bed-bugs, rats, mice, gophers, chipmunks, cleared out by "Rough on Rats." 15c.

The best rice is that raised in South Carolina, where it is sown in trenches, which are eighteen inches apart, and flooded to a depth of several inches.

Never pronounce a man to be willfully niggard until you have seen the contents of his purse. Distribution should be in accordance with receipts.

"BUCHU-PAIBA."

Quick, complete cure, all Kidney, Bladder and Urinary Diseases, Scalding, Irritation, Stone, Gravel, Catarrh of the bladder. \$1. Druggists. 1

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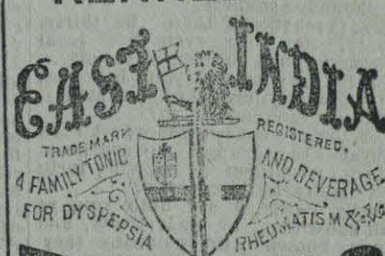
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