# THE EVENING NEWS.

GEORGE Q. CANNON,
EDITOR AND PUBLISHER.

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## REMARKS.

*By President BRIGHAM YOUNG, delivered in the New Tabernacle, Salt Lake City, May, 7th, 1871.*

REPORTED BY DAVID W. EVANS.

I HAVE a few words to offer to my brethren and sisters, and all who hear me, concerning the experience of the minds of the children of men, especially in their transit from evil to good. We vary very materially in our dispositions, reflections, in the impulses of our minds and in our perceptive faculties. There is a great variety of operations upon the minds of the inhabitants of the earth, and the people are unacquainted with them, for they do not lay them to heart, contemplate and realize them, consequently they can not look upon them as they are. These remarks of mine are the result of reflections upon the sayings of our brother who has been speaking to us, and telling his experience when he received the gospel. He told us that, though his perceptive faculties were so quickened that he could read the Bible understandingly, this did not satisfy him: he must have a storm. I make use of this term to express my idea of what he desired and so earnestly sought for. He must have an experience like a rushing, mighty wind, or he could not be satisfied. In reading the sayings of the ancients we find that they looked sometimes for the Lord to come in a storm. Sometimes you will see the storm pass and the Lord is not there. The winds blow terribly, but the Lord is not there. A terrible tempest comes along, in which the lightnings flash and the thunders bellow almost enough to shake the mountains down. Is the Lord there? No, He is not there. But by and by you hear a small, still voice saying "peace, peace." The Lord is there, and this is His voice. It will satisfy some but others, like our brother, want a testimony like a rushing mighty wind.

I will give you a little of my experience, not merely at the time that I concluded to forsake sin and embrace peace and righteousness, but since then. My experience in this Kingdom as a man, as an intelligent being, concerning the philosophy of this world, and mankind and all things pertaining to the earth teaches me a great many little items that are passed over unnoticed by most of the people. My conclusion with regard to a sound religious experience is simply this: If I am convicted of sin I am made sensible of wrong. If this wrong exist within me, my good judgment teaches me that I should take that and put it away from me; turn it out of doors; it would teach me to say "I do not want you, you are not good for me; you produce sorrow, mourning, affliction, and all manner of grief and pain. Go out of doors, I do not want you, you are evil. I will adopt truth and correct principles and plant them within me instead of that which will destroy me." Being convinced of all this, what course shall I pursue, if I desire to procure a sound experience—one that is genuine and will endure, and prove to God and all the heavenly host, also to my family and neighbors that I am sorry for sin? I will forsake it, and will not let it dwell within me, but will do all I can to banish it from me. Would this be a proof? Yes. Then let my actions correspond with the confession of my mouth; and if I have discovered this fountain of evil within me, I must lay a foundation to be free from it. Do I wish to wait until the Lord speaks from heaven to me? No, the Lord has planted within me knowledge and wisdom, to distinguish between right and wrong, and if I wait until His voice comes from heaven to tell me that I am a sinner; or until He gives me some particular manifestation of approval on my attempting to forsake evil, I may wait a great while. I do not know how much He thinks of me, nor whether, if I sought such a manifestation, He would come the first night I kneli down to pray, or the second, third or fourth, or whether I should have to continue a week, two weeks or for months. I do not know anything about this; but my judgment having convinced me that I am wrong, I do not want the Lord to speak from the heavens. I will ask any intelligent being that dwells on the face of the earth if it is necessary to wait until the Lord comes like a rushing, mighty wind, or like an earthquake or tornado? I do not see any necessity for it. If I find an evil in me to-day I must try and get rid of it; and if I find another to-morrow I must get rid of it; and how long must I continue to do so? Just as long as God gives me intelligence; not for a day, week or year, but for my whole life; and if I exist for ninety-nine years, or for nine hundred and ninety-nine, I do not expect there will be an hour in which I will not be under the necessity of endeavoring to put evil from me if I find it within me, and to grow and increase in the principles of truth and righteousness. By taking this course I know, in and of myself, that I am forsaking my sins, and do not want the Lord to manifest it unto me. I know that if the plants of sin and death are permitted to grow within me they will prove my utter destruction, unless I tear them up root and branch, and throw them away. The Lord has bestowed upon me and upon every intelligent being on the earth, wisdom sufficient to comprehend this, and I do not want the Lord to come in the storm,—the thunder, lightning or whirlwind, to tell it to me. I know that I must uproot the plants of evil that are within me, and in their place engraft plants of truth and virtue, and these will grow up within me to eternal life. Is not this reasonable? Is this not a true principle? Yes, and the whole of man's experience, science and wisdom proves it. I may take, for instance, the beautiful machinery of my watch, and neglect to clean it or wind it up. I may take out the mainspring, the hairspring or the main cog-wheel, and then say "Keep time for me," and it would be no more inconsistent than to say, "I have naturality within me, through the fall, the principles of death, and they reign within me, and I seek not to put those principles away from me, but wait for the Lord to manifest to me that I am born of Him and He is delighted with me." I do not care if I live my whole lifetime without a testimony from the Lord; not that He leaves His children thus; He has never been so hard-hearted, so austere a master as to leave one of His children with full purpose of heart to serve Him and do His will, without a witness of His approval. But suppose He were disposed to do so, I am under obligations, on the principles of right and wrong, to forsake evil, and to plant within me every principle of purity and holiness, whether or not the Lord manifest unto me that I am His son and that He is pleased with me. I am not pleased with myself if I imbibe and cherish death and destruction; but let me cherish life and salvation, that that promotes the happiness of mankind, and life, peace and tranquility within myself and all around me, and I shall have my own approval and the approval and blessing of the Lord whether He tells me so, in so many words, or not.

I am under obligation to take a course which will sustain life within myself and others, on rational principles, without any special manifestation from God. You can all see this; but some think if they do not receive some special manifestation from God that He has accepted them, they are rejected of Him. Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the race which have sprung from father Adam and mother Eve, and every son and daughter of Adam and Eve is a son and daughter of that God we serve, who organized this earth and millions of others, and who holds them in existence by law. Your suppose He does not tell us that He particularly loves us and thinks so much of us; or that He delights in Brother James or Williams, or in Sister Susan or Nancy more than in any other being on the earth, what of it? I do not know that I shall inquire of the Lord whether He loves me or not. I do not know that I have ever taken pains to ask Him. I have professed religion somewhere near fifty years, and I do not know that I ever asked the Lord whether He loved me or not. I want to take a course that I can love purity and holiness. If I do this, then I love the Lord and keep His commandments, and that is enough for me. If He is not disposed to like me as well as He did John "the beloved disciple," who leaned upon His breast on a certain occasion, and tells me to sit yonder instead of here, it is all right, I am as satisfied to sit there as here. I want to preserve my identity and to increase in intelligence, and if I can do this I do not know that I care, particularly, with regard to how much, in weight or measure, the Lord loves me or does not love me. There is one fact that I do know, He will love me all He should. If I take a course to love Him and keep His commandments I am for life and duration, I am for eternity, for I take that course which will preserve myself.

Many men and women who have obeyed the gospel, and have not received from the Lord these striking testimonies will say "Well, I really do not know that I can tell whether the gospel is true or not." To all such I say, then you are no philosopher at all, for upon the rational principles of common philosophy you can tell whether it is true or not. Does it contain the seeds of life? Does it promote the plants and yield the fruits of life, or does it produce the plants and yield the fruits of death? You can ask these questions and readily answer them for yourselves. Not that I wish to make a mere historical convert, or a people who believe historically, mathematically or philosophically; but I know and understand that the Lord never leaves His children without a witness. Now I will tell you a witness which would be enough for me:—I read the Bible, diligently and faithfully and if I could have found a church and people organized according to the pattern contained in its pages I should have been satisfied that that was God's church and people, and that would have been witness enough for me. But I will give you a little of my experience in my early days with regard to the religious sects. From my youth up their cry was: "Lo here is Christ, lo there is Christ;" no "yonder is Christ;" "Christ is not there He is here," and so on, each claiming that it had the Savior and that others were wrong. I used to think to myself "Some one of you may be right, but hold on, wait awhile! when I reach the years of judgment and discretion I can judge for myself; and in the meanwhile take no course either with one party or the other." When I would make known my views and feelings with regard to these confused state they would call me an infidel. I would say to them "all right, I am an infidel in a great many things." I read the Bible, and especially the New Testament, which was given as a pattern for the life of christians, whether as a church or individuals, and this was my inward inquiry, is there a church on the earth organized according to the pattern Jesus left? No. Is there an apostle left on the earth? Not one. Is there a prophet, which the scriptures inform us were placed in the church for its edification? Not one. Is there an evangelist? No. Is there the gift of healing? We cannot find any such thing," with all their cries of "Lo here, lo there, and lo yonder." Are there any who speak with tongues?" No. Any that prophecy? No, we do not believe in prophecy. Any one who has received the Holy Ghost, and speaks and preaches by its influence? "Why the Holy Ghost is not given in these days," say all those who say "lo, here Christ" and "lo, there is Christ." Well, I used to say, I am an infidel, for I do not believe anything of this; when you bring me a people built up, and believing according to the New Testament I will believe that they are right. When you find such a people you will find the people and church of God, with all the gifts and graces of the gospel in their midst; and you will find the Kingdom of God on the earth." They labored with me, but finally declared that I was an infidel, for I could not believe in their doctrines and principles. Yet I have been as many of their meetings and seen their modes of conversion. As I have said to my friends here, in speaking about Spiritualism, I have seen the effects of animal magnetism, or some anomalous sleep, or whatever it may be called, many a time in my youth. I have seen persons lie on the benches, on the floor of the meeting house, or on the ground at their camp-meetings for ten, twenty and thirty minutes, and I do not know but an hour, and not a particle of pulse about them. That was the effect of what I call animal magnetism; they called it the power of God, but no matter what it was, I used to think that I should like to ask such persons what they had seen in their trance or vision; and when I got old enough and dared ask them, I did so. I have said to such persons: "Brother, what have you experienced?" "Nothing." "What do you know more than before you had this, what do you call it,—trance, sleep or dream? Do you know any more now than before you fell to the earth?" "Nothing more." "Have you seen any person?" "No." "Then what is the use or utility of your falling down here in the dirt?" I could not see it, and consequently I was an infidel to this. But I said then as I say now,—"Show me a church that God has organized, and you will find apostles to rule, govern, control, dictate and give counsel. You will find prophets, evangelists, pastors, teachers, governments, helps and diversities of tongues. When the church and kingdom of God is upon the earth you will find all these things and you will also hear prophesying therein.

I will now return again to our experience here. In Christendom the people are taught by the priest, by father, by mother, by president, prince and king that the Bible is true and that Jesus is the Christ; and they inherit this belief, and if it is a true principle to believe in Jesus, they inherit it without the use of their judgment and reasoning faculties. And when you find a church organized according to the New Testament pattern it does not require any particular manifestation to prove its truth, for we are taught from our youth up to acknowledge the New Testament and we cannot help it. It is interwoven into our very natures; I do not know but it is the warp and the filling, both. In consequence of this we have a holy reverence for and a belief in the Bible, though we may not believe in the actions of all those who profess to believe in it. As it was observed by my brother: "he loved religion;" and for myself I can say that I have always had a holy reverence for the truth. I have had a divine reverence for it from my youth, but not for the conduct of all those who profess to be Christians.

Well, how can you know when you have passed from death unto life? You had the witness right here from our brother, according to the testimony of the apostles: "by this ye shall know ye have passed from death unto life, if ye love the brethren." Our brother said he loved that poor elder who preached the gospel to him although he could not gain admittance into a decent house. Nobody would receive an elder of Israel, nobody would receive a messenger bearing the words and keys of eternal life and salvation to the nations, but a poor widow on a back street where our brother was ashamed to go. It put me in mind of the Jericho Rahab. She alone would receive the spies sent out by Joshua, the servant of God. Do you not think she was blessed? I think so; and I think the poor widow who received and gave an asylum to the elder referred to by our brother was blessed also, for his words were life, light and peace; and he said that he loved him, and by this he might have known that he had passed from death unto life.

Now, to our experience again. Suppose you obey the ordinances of the gospel, and do not speak in tongues to-day, never mind that. Suppose you do not have the spirit of prophecy, no matter. Suppose you do not receive any particular gift attended by the rushing of a mighty wind as on the Day of Pentecost, there is no particular necessity that you should. On the Day of Pentecost there was special need for it, it was a peculiarly trying time. Who believed on Jesus? Look at his poor disciples! When Jesus was on trial, Peter, the chief of the Apostles, dare not own Him, and denied Him through fear. There was not a man or woman to stand up and say "This is the Christ; don't you crucify Him. He is Christ, the Savior of the world; be cautious how you handle that man." There was not one to say anything of this kind. It was a very peculiar time, and some special and powerful manifestation of the power of the Almighty was necessary to open the eyes of the people and let them know that Jesus had paid the debt, and that they had actually crucified Him who, by His death, had become the Savior of the world. It required this at that time to convince the people; but when the doctrines of christianity became popular it was no longer necessary. I do not meet that at present. No. Do you believe the truth? If you do embrace it in your lives. What next? Prove to the Lord, to all the heavenly host, and to the inhabitants of the earth that you live according to the law of the holy gospel that God has revealed for the salvation of the children of men. This will show that you are honest and sincere, and that you are worthy of life eternal in the celestial Kingdom of God.

God bless you. Amen.

[SPECIAL TO THE DESERET NEWS.

## By Telegraph.

Per WESTERN UNION Telegraph Line

## Afternoon Dispatches.

### WASHINGTON.

WASHINGTON.—The work of the steamer *Polaris*, fitting out for Captain Hall's Artic expedition, is rapidly progressing, at the Brooklyn navy yard.

### NEW YORK.

Stocks—Fire—The Erie R. R. accident.

NEW YORK 2.—Money abundant @ 4 per cent. Sterling 109½. About 22 millions of double eagles at a premium of ⅛ @ ¼. Government's opened dull but steady, at the close strong, advance ⅛ per cent; 62, 64 and 65, 11; new, 13½, 67 and 68, 13½; 10 40's, 9½. Stocks, irregular; Canton, 82½; W. U., 60; Quicksilver, 11½; Mariposa, 8½; Pfd 11; W. F., 45; P. M., 45½; N. Y. C., 98½; Erie, 25½.

ELMIRA.—A fire, this morning, destroyed Warner and Watson's Dry Goods Store; loss, $30,000.

BUFFALO.—At a little past six o'clock this morning, a freight train with an emigrant car and caboose attached, on the New York and Erie Railroad, bound west, was run into by an extra freight train, this side of Attica. Five children were killed and fourteen or fifteen adults wounded. The killed and wounded have been brought to this city, and the wounded are being cared for at the Sister Charity Hospital. No names of the sufferers have been ascertained as yet.

ALBANY.—Drs. Gray and Vanderpool who, by appointment of Governor Hoffman, on Wednesday made a thorough examination of the bodily and mental condition of Edward H Ruloff, and submitted the report that, in their judgment, he is in sound physical health, and entirely sane.

In the women's Suffrage Convention, last evening, Mrs Woodhull made an extraordinary speech, declaring that if the next Congress refuse women the rights of citizenship, women suffragists would inaugurate a new Government in this country; one on a higher and on a more scientific governmental ideal. She said: we mean reason; we mean secession, and on a thousand times grander scale than was that of the South. We are plotting a revolution and we will overthrow this bogus Republic and plant a government of righteousness in its stead. At the evening session of the Convention to-day, delegations were appointed to the woman's suffrage Convention of the United States, to meet at Washington. Among the appointees were Mrs. M. J. Arnold, Wyoming; Mrs. Charlotte J. Godbe, Utah; Mrs. Governor Ashley, Montana; Mrs. E. C. Sargent, California.

Victor Place, the French Consul here, has brought a suit against the Sun; damages, $10,000, for publishing an article charging him with defrauding the French government. The papers were served on Dana to-day.

### PENNSYLVANIA.

Coburn stigmatized as a Coward.

ERIE.—Coburn's conduct, in the ring yesterday, is stigmatized, by many of his friends even, as cowardly. Mace says he wanted to fight but dared not go into Coburn's corner and risk a fall because the Coburn men in the inner ring were prepared to disable him by throwing pepper and turpentine in his eyes. A bill prohibiting prize fighting expeditions leaving this State has been introduced at Harrisburg, and will doubtless become law. Coburn and Mace both went east to-day.

### MASSACHUSETTS.

Army associations.

BOSTON.—The Cavalry Association of the Army of the Potomac held its annual meeting to-day. General Pleasanton presiding and General Sheridan present. The name of the organization was changed to the Cavalry Association of the armies of the U. S. General Sheridan was elected President by acclamation.

The third annual re-union of the Society of the Army of the Potomac took place at the Globe Theatre to-day. Gen. Meade presided. On taking the chair he made a brief speech, stating the objects of the re-union to be simply social and congratulatory and not political. He commended the widows and orphans made by the war, to those who survived and had prospered. General Fairchild, Governor of Wisconsin, delivered the annual address, and a poem, written by Bret Harte for the occasion, was read. After the formal proceedings had closed, several distinguished officers made brief speeches. General Sheridan said that during his absence he had seen nearly every army in Europe and that there were none of them whose standard of excellence was higher than that of the Army of the Potomac during the last year of the war. The Society held a business meeting this p.m., and elected General Hooker President. In accepting his new position General Hooker thanked the Society for the honor conferred, saying that he should feel it his duty to act for the interest of every soldier who bore arms in the war. Above all he expressed a desire that the Society should be kept out of politics, whatever other associations might decide to do.

## FOREIGN NEWS.

### FRANCE.

Carried at the point of the bayonet.

VERSAILLES, evening.—The government troops carried the Convent of Issy to-day, at the point of the bayonet. Many insurgents were killed and three guns captured.

PARIS, 12.—The committee of public safety has issued a proclamation to the people, which says: the republic and the Commune have escaped a mortal peril; treason had penetrated our ranks and bribes had been distributed. Rossel's surrender of Issy was the first step of the drama. The opening of the gates of Paris was to follow. The majority of the guilty ones have been arrested. A court martial is now sitting and their punishment will be exemplary.

Numerous papers have been suppressed.

The Commune has ordered that religious instruction shall cease, and that all crucifixes and madonnas be removed from schools.

Delescluse reports to the Commune that the ramparts are sufficiently guarded to prevent a surprise.

The *Siecle* says a vast Bonapartist organization exists throughout France.

The Commune commissaries are arranging for the convocation of four municipal congresses, at Bordeaux, Lyons, Nantes and Lille.

### GREAT BRITAIN.

Relating to the Washington treaty.

LONDON.—In the House of Lords today, Lord Redesdale asked whether the United States could legally raise the question of remuneration for vessels and other property destroyed by the *Alabama*. He argued that the Southern States of the Union were alone responsible for the depredations of the *Alabama* and kindred ships, and that the government of Great Britain could not have legally detained the *Alabama*, for she was not armed when she left British waters.

The Earl of Lauderdale concurred in the view expressed by Redesdale.

Granville said he was glad the question had been raised, as it gave him an opportunity of stating that the adjustment made at Washington had not turned upon the point supposed by Redesdale, and that the crown adviser had not even suggested it. He promised that, before the treaty was ratified, there should be ample opportunity for a full consideration of its provisions, but in the meantime he expressed regret at the occurrence of desultory discussions in the House of Commons.

Gladstone announced that the Whitsuntide recess would be from May 26th to June 1st.

The Marquis of Huntington advocated a bill providing for the protection of life and property in Ireland, by authorizing local suspensions of the writ of *Habeas Corpus*.

### PRUSSIA.

Bismarck explains his visit to Frankfort.

BERLIN, 12.—In the German parliament to-day Bismarck gave the particulars of his recent visit to Frankfort, to confer with Favre and others. He said that if the object sought had not been accomplished, the Germans would have taken possession of Paris and demanded the withdrawal of the Versailles forces behind the Loire. The treaty which was concluded hastens the payment of the war indemnity to Germany. Half a milliard of it is to be paid by France in thirty days after the entry of the Versailles army into Paris, and a milliard more before the end of December of the present year. Then only will the Germans evacuate the Paris forts. As to the abrogation of the commercial treaty, Bismarck stated the withdrawal of France from the maintenance of that instrument was mainly for the purpose and in the hope of the receipt of increased customs duties, with which to liquidate her indebtedness. The ratifications of the treaty are to be exchanged on the 20th inst.

### WEST INDES.

Large Sugar Crop.

SAN DOMINGO, 6.—The toe disease is spreading, and there are over a thousand cases in the hospital.

DEVERSUX.—The sugar crop is the largest ever known.

[For the DESERET EVENING NEWS.

## Original Poetry.

### WE ARE, WE WERE AND ARE TO BE.

Momentous thoughts! Thoughts full of interest
To each reflecting mind.
The knowledge of
Our pre-existent state is deeply veiled
In the impenetrable cloister of
Forgetfulness, until the spirit of
The living God, which breathed in Daniel's mind
The dream forgotten by the haughty king
Of Babylon, reveals to us the mystery.
God is our Father, and we dwelt with Him
Ere Earth was temporally organized.

To carry out our Father's great designs,
Involving our eternal destiny
And our relationship to Him and Earth,
We gave our free and uncorced consent
To risk the consequences and abide
Whatever the result, and take our chance
In this probation, this our second state.
But mark the danger which we bravely dared!
By yielding all the wealth of memory—
All recollection of primeval life,
Of our exalted, royal origin,
With all th' experience and the gathered stores
Of rich intelligence and wisdom drawn
From flowing streams of sources infinite,
With all of knowledge we had treasured when
Associated with the highest class
Of pure intelligences—it is laid
Aside, and we come forth upon the earth
In total ignorance, and at our birth
Commence a life as though we ne'er had been:
With all to learn, from helpless babyhood
To highest manhood's fullest, broadest sphere.

We're here to fill a noble destiny.
This present life is but a middle state,
A short connecting link between the two
Eternities, the past and future of
Our own identical existences.
The future we are hastening to—the past,
Though all forgotten, we, by honoring
Our mortal being, may anticipate,
In the high-aiming, heav'n-directing path
Of man's progression, an attainable
Attractive point, to which the present, past
And future all converge—where mem'ry, long
Dethroned, resuscitated with full pow'rs,
Resumes its sway, and the dark curtain of
Forgetfulness is rent asunder, and,
As if with ken of Deity, we'll gaze
On all the scenes and all the sceneries
Connected with our former being, and
Our first high parentage in spirit birth,
Including knowledge of those kindred ties,
And all the dear associations formed
By friendship and by fond reciprocal
Affection. O how interesting is
The thought! I oft desire, yet almost fear
To know the sequel of the hidden past
Of my great life experience—life before
"The morning stars" their lofty paeans sung,
"And all the sons of God shouted for joy."

How well for those who kept "their first estate"
In that most terrible of all revolts,
The bold rebellion in the courts above,
When Lucifer the heirship sought to wrest
From its legitimacy, and apply
Its functions to unholy purposes!

'Tis no vain thought—no phantom of the brain,
T' anticipate the time when the long spell
Of strange forgetfulness, oblivion wraps
Around the sleeping mem'ries of the past
Shall be dissolved.—The "gateway jar," at once
The panoramic vista moves along,
With recollection's mirror unobscured,
And the great volume of primeval life
Unseal'd will be unfolded leaf by leaf,
And every secret of development
An'erior to our nether birth disclosed,
With every phase of being—every shade
Of light and dark, or good or ill, or mix'd
In each self-woven web of character.
'Tis true as strange and strange as true that this
Event secure in our great future lies.

Ere man had fallen from the high altitude
Of his primeval standing on the earth,
And from the presence of the Deity,
By wisdom infinite a righteous plan
Had been devised by which, thro' faith in the
Atoning blood of Jesus Christ, our own,
Our elder brother in the spirit world—
God's only Son begotten in the flesh;
And thro' obedience to His Gospel, which
Was preached to Adam, Seth—to Enoch and
To Noah, Moses and to Abraham,
The glorious Everlasting Gospel, which,
With all its gifts and blessings, Priesthood, powers—
Its ordinances and authority,
Has been restored to earth thro' Joseph Smith,
He may regain the holy presence of
The Great Eternal, and may o'er transcend
The rank he held in Eden ere the Fall.

Throughout the whole vast Universe of worlds,
Each kingdom has its Order and its laws,
And each its corresponding glory too.
There is one glory of the sun—one of
The moon, another of the stars; and as
The stars in glory differ each from each,
So is the resurrection of the dead.
Who honors the celestial law is sure
Celestial glory thro' that law to gain.
So with terrestrial and the multitude
Of the telestial glories and their laws.

Man, as free moral agent, has the right
And power to choose his future destiny
Thro' his adherance to whichever law
Or code he shapes his life. The fullness of
The Everlasting Gospel of the Son
Of God contains the perfect law by which
Perfection's full proportions are attained,
With immortality and Endless Lives.

E. R. SNOW.

Salt Lake City, May, 1871.


LUMBER! LUMBER!

FOR SALE AT THE

UTAH LUMBER YARD,

Third South Street, on the D. Spencer Lot.

COMMON, $3.00 TO 3.50.

TERMS—CASH.

*Teams wanted to haul slabs on shares.*

J. J. THAYN.


## ARRIVALS.

*TOWNSEND HOUSE.*

MAY 12TH.

Mr and Mrs Rogers, San Francisco
W M Files, New York
D L Patch, Illinois
Dr Graff, Omaha
L Schmarzerberger, St Louis
W Hoyt and wife, New York
Miss Annie Hoyt, "
Miss H M Hoyt, "
Miss E M Close, "
D A Goodsell, "
Dewitt Davis, Milwaukie
Clarence King, U S G, Washington
A W Sanford, New York
Snowden Howland, Washington

MAY 13TH.

J Marryat, New Haven, Conn
S B Soddard and wife, San Francisco
Miss Cortelle, Cleveland, Ohio
W H Story, Portland, Oregon
L S Harch and wife, Oakland, Cal
W H Wood, San Francisco

*SALT LAKE HOUSE.*

MAY 12TH.

S D Woodworth, San Francisco
John Durst, Ogden
W P Johnson, Nevada
W B Ray, East Cañon
E T Jacobs, Pennsylvania
E E Nebour, wife and child "
Miss E Nelson, Brooklyn
H W Maxwell and wife, Des Moines, Iowa
C L Perkins, Carson
F Sanford, Detroit, Mich
C H D Groat, Fond du Lac, Wis
S S Orris, Penn
B O Chase, Stockton
J E Smedley, "
B Hamburger, Cheyenne
John Frank, Stockton

MAY 13TH.

A M Rob, Little Cottonwood
John Mann and wife, San Francisco
Dr J Elmer and wife, Denver
Dr R G Buckingham and wife, Denver
D F Blount, San Francisco
J Dennison and wife, Boise City
Z A Kinkead and wife, Sacramento
M L Hosselim, Minneapolis, Minn

## NEW ADVERTISEMENTS.


SALT LAKE

THEATRE.

Doors open at 7-30. - Performance to commence at 8

*OWING to the GREAT SUCCESS of*

Mr. J. K.

EMMET!

The Management take pleasure in announcing that they have succeeded in making such arrangements as will enable him to remain

ONE NIGHT LONGER!

And he will appear on

SATURDAY EVENING, MAY 13, 1871,

For POSITIVELY the LAST TIME, in CHAS. GAYLER'S Drama, entitled,

FRITZ!

OUR COUZIN GERMAN.

Fritz Van Vonderbkinkenstoffen, (a young German Emigrant) Mr. JOS. K. EMMET
Col. Crafton, (Chief of a Gang of Counterfeiters) ... Mr G B WALDRON
Bobbit, (Keeper of a Concert Saloon) ... Mr A THORNE
Bloker ... } Emigrant } ... Mr P MARGETTS
Smasher ... } Runners } ... Mr W T HARRIS
Adolphus Jenkins, (H'airist) ... Mr A MERRILL
Judge Griffin ... Mr D J MACKINTOSH
Lawyer Grimm ... Mr M FORSTER
Pat McClure ... Mr E JONES
Father Metzler ... Mr J E EVANS
Julius Snow ... Mr H HORSLEY
Jacob Cailout ... Mr SAUNDERS
Little Fritz ... Miss EDITH CLAWSON
Flint, (a Detective) ... Mr M FORSTER
Winiged ... Mr STANLEY
Witness ... Mr H HAYNES
Mickey Foy ... Mr CHAPMAN
Katrina, (Fritz's Betrothed) ... Miss A ADAMS
Moppy, (a half-crazed Drudge) ... Mrs M G CLAWSON
Mother Metzler ... Mrs GRIST
Paulina ... Miss JENNY THOMPSON
Angelina ... Miss MAUD HAMILTON
Julia ... Mrs ALICE CLAWSON
Judy Roche ... Mrs SUKHRE
La Belle ... Mrs CAMP
Cora ... Miss MAYNARD

In the GRAND

PARLOR CONCERT SCENE,

Mr. EMMET will introduce, for the first time here,

NEW & ORIGINAL SONGS & DANCES,

Including

"Don't I Love My Betsey?"
"Peter Zimmirman!"
"Rhoda Lagowitz!"

In addition to many of the popular features of his

CHARMING CHARACTERISTIC MELANGE!!

A VERY

SPECIAL ARTICLE!

DOMESTIC MADE!

BLACK GROS GRAIN

SILKS!

*By Cheney Bros., Conn.*

The Cheapest and Most Durable. Will not Crack or Change Color. Improve by Wear.

JUST RECEIVED

AT THE

RETAIL DEP'T, Z. C. M. I.

d164 H. B. CLAWSON, Supt.

MUSEUM AND MENAGERIE!

THE Museum Department will open on Saturday morning next. During the arrangements of the Menagerie no children will be admitted without parents or guardians.

d167 2 JOS. L. BARFOOT, Manager.

STRAYED,

ON Saturday night, the 6th inst., from the yard of the Deseret Round'ng House, a YOKE of BRINDLE CATTLE, two or three inches of both horns sawed off.

Whoever will deliver them, or give information of their whereabouts, will be liberally rewarded.

d166 1f W. J. OWENS.

TO RENT!

A DWELLING HOUSE,

VERY eligibly situated, two blocks from Main Street, containing seven rooms, with two good summer kitchens; stable, orchard, garden, etc., attached.

Parties wishing to secure a pleasant homestead will do well to apply immediately.

For terms and further particulars, enquire of

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d167 2 Deseret Telegraph Office.

GILLETT'S FLAVORING EXTRACTS.

ST. LOUIS TRADE.

ESTABLISHED 1851.

SAMUEL CUPPLES,

Manufacturer of

WOOD & WILLOW-WARE

House Furnishing Goods, Cordage, Paper Bags and Matches.

SOLE AGENT FOR

FRAZER'S AXLE GREASE.

108 and 110 N. Second Street.,

St. Louis, Mo.

d68 3m

DODD, BROWN & CO.,

Importers and Wholesale Dealers in

STAPLE AND FANCY

DRY GOODS.

A Full Line of Indian Goods always on hand.

d85,3m ST. LOUIS.

L. M. RUMSEY & CO.,

Manufacturers and Jobbers of

PUMPS AND FIRE ENGINES,

Lead Pipe and Sheet Lead, Iron Pipe, Fittings, Belting, Hose, Packing and Agricultural Implements.

811 North Main St., - ST. LOUIS, MO

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B. F. HUDSON & CO.,

COMMISSION MERCHANTS

Special attention to fine

BUTTER AND CHEESE

No. 117 Pine Street,

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CIRCULAR SAW MILLS,

Vibrator Threshing Machines

AND

CASTINGS OF EVERY DESCRIPTION,

Made by

KINGSLAND, FURGUSON & CO.,

No. 823 N. 2nd Street, ST. LOUIS, MO.

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Manufacturer of

SOAPS, CANDLES, LARD OIL AND GLYCERINE.

Dealers in PRESSED LARD Etc.,

Nos. 325 & 327 North Second Street,

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J. E. LIGGETT. Registered Factory, HY. DAUSMAN

No. 2, 1st District Mo.

LIGGETT & DAUSMAN,

Manufacturers of

CHEWING TOBACCO

And dealers in all kinds of

Tobacco and Cigars.

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Opposite Barnum's Hotel, ST. LOUIS, Mo.

Established 1850, d152 1y

W. H. GUMERSELL & CO.

Importers of

DRESS AND CLOAK TRIMMINGS,

LACES, EMBROIDERIES,

French Corsets, Kid Gloves,

HOSIERY,

*Zephyr Worsteds, Fancy Goods, &c.,*

No. 307 N. Fourth St., ST. LOUIS.

Special attention given to orders.

d157:1y

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HILLMAN, BRO. & SONS,

Sole Manufacturers of the Celebrated

Tennessee Charcoal Bloom & Kentucky Charcoal

HARDS,

Also Dealers in

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STEEL AND HEAVY HARDWARE

605, 607, 609 & 611 N. Second Street, Bet. Washington Ave. and Green,

J. C. HOGAN, Agent. St. Louis, Mo.

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PACIFIC IRON WORKS,

Manufacturers of

Stationary and Portable Steam Engines, Sugar, Saw and Grist Mill Machinery,

Iron Fronts for Buildings, Iron Columns, Lintels, Sash and Shutters, Iron Steamboats and Iron Bridges,

Cast and Wrought Iron Architecture Work, Pulleys and Shafting, Mining Machinery, Turbine Water Wheels, etc., etc.

MESSRS. NIXON, SMITH & PHILLIPS,

OFFICE—905 N. Second St., ST. LOUIS, Mo

*REFERENCE*—Geo. Q. Cannon. d11 6m


MARSHAL'S SALE!

PURSUANT to and order of sale to me, directed by the Third Judicial District Court of the Territory of Utah, I shall expose at public sale, on the steps of the Court House, in the city and county of Salt Lake and Territory of Utah, on the 11th day of April A.D. 1871, at 10 o'clock a.m., the following described premises, to wit:

All of that certain piece, parcel or lot of ground, to wit: Lot two (2), Block twelve (12) containing one hundred (100) square rods, as platted in Plat D of Great Salt Lake City Survey, situate, lying and being on North Temple Street, in the Twentieth Bishop's Ward, in the city and county of Salt Lake, Utah Territory.

To be sold as the property of Thos. R. R. Stenhouse, at the suit of William Jennings

Terms of Sale—CASH.

M. T. PATRICK, U. S. Marshal.

March 21st, 1871.

The above sale is POSTPONED until the 22nd day of May, at 10 o'clock a.m.

d163 1d M. T. PATRICK, U. S. Marshal.


KNOX'S

PATENT HARD STEEL

PLOWS!

Made only by

AMES' PLOW COMPANY,

Manufacturers of Agricultural Implements and Machines.

Quincy Hall, - - BOSTON, Mass.
and 52 Beekman Street, - NEW YORK.

d140 1y

W. F. ANDERSON, M.D., H. J. RICHARDS, M.D.

*Surgeons and Physicians,*

Offices for the present at their respective residences in the 13th and 17th Wards.

PEOPLE'S VERDICT

Over Half a Million sold and in use!

4,000 made and sold per week

SINGER'S

New Improved Silent

FAMILY SEWING MACHINES

ARE

The Best in the World,

Because all of them are in constant use, while a very large proportion of other makes are not used, owing to their being partially or utterly impracticable.

THE SINGER

NEW FAMILY MACHINE

Has been brought to perfection, regardless of time, labor or expense and is now incomparably the best Sewing Machine in existence.

It is *simple, compact, durable, beautiful, quiet, light-running*, and capable of performing a range and variety of work never before attempted upon a single machine; using either Silk, Twist, Linen or Cotton Thread, and sewing with equal facility the very finest and coarsest materials, or anything between the two extremes, in the most beautiful and substantial manner.

The New Improved Attachments for Hemming, (any width) Braiding, Embroidering Magic Ruffling, Gathering and sewing on (all the same time) Self-Sewing Cording, Tucking Quilting, Felling, Trimming, Binding, etc., are novel and practicable, and have been invented and adjusted especially on this Machine.

Folding Tops and Cabinet Cases.

New designs of the unique, useful and popular Folding Tops and Cabinet Cases, peculiar to the Singer Machine, are in every variety of Wood, such as black Walnut, Mahogany, Rosewood, Satinwood, and from the plainest to the most elaborate pattern and finish. The Machines themselves are plain or highly ornamented with pearl and gold to correspond with the tables or cabinets.

In the Singer the work is fed or passed through the Machine in the natural direction, namely, *from the operator*, permitting her to sit in a natural and healthy position. In many other Machines the work passes from right to left, or the reverse, *compelling the operator to sit in a bent and unhealthy position, and thus causing weakness of the back, etc.*

The Singer uses a SHORT STRAIGHT NEEDLE, which is *not* liable to break or miss the stitch. Many other Machines use a long crooked needle, which is liable to break and to miss the stitch.

In the Singer Machine the Shuttle is carried, thus avoiding nearly all wear. It requires no oil, and does not soil the thread or goods. Other Machines drive their Shuttles, in a race, thus causing great wear, and *requiring oil*, soiling the thread and goods.

On the Singer, the Tension on both the *upper* and lower threads is absolutely *under the* ready control of the operator, thus rendering the Machine always available for good sewing, which is not the case with any other. Many so-called cheap Machines are really worthless, and so are many of their new peculiarities and supposed advantages.

The SINGER is the

Oldest Practical Sewing Machine,

Being about twenty years in the market. Having been constantly improved by the employment of the most skilled ingenuity of the age and unlimited capital, it is now divested of all unnecessary parts and possesses All the Very Latest Inventions and Improvements. It is the only Machine sold on Honest Claims, as all its parts are Practical and will do all that is claimed for them. Some other Machines are Greatly Complicated, to do Useless and Silly things, and thus are rendered Liable to Constant Derangement. The Singer Seldom or Never gives trouble, but is readily and easily managed by those who *utterly fail on other Machines.*

SINGER'S

New Manufacturing Machines

Claim the same advantages over others of their class as the new Family Machines. These old and well-tried Sewing Machines are *applicable to all kinds of heavy and light manufacturing in Cloths, Leather, et