

SUNDAY SERVICES.

Yesterday's Meeting in the Salt Lake Assembly Hall.

Religious services were held in the Assembly Hall, Salt Lake City, Sunday, Jan. 18, 1888, commencing at 2 o'clock p. m. President Angus M. Cannon presiding.

The choir sang:
With all my powers of heart and tongue,
I'll praise my Maker in my song.
Prayer was offered by Elder Elias Morris.

The choir and congregation sang:
Now firm a foundation, ye Saints of the Lord.

He led for your faith in His excellent Word
The Priesthood of the Fifth Ward officiated in the administration of the Sacrament.

ELDER WILLIAM ASHWORTH was called to address the congregation. He said it was the first time he had attempted to speak to so great a number of people, and he desired to be inspired by the Holy Ghost. One evidence of the truth of the Gospel was the enjoyment by those who obeyed it, of the privilege of comprehending whether or not a speaker was endowed with the Holy Ghost. The Saints in this age have a great work to perform, and at the present period it seemed that they were largely left to themselves to choose their own path. The condition of things was in fulfillment of the predictions of the Prophets. The Saints had received a great deal of instruction in spiritual matters, but many of them had paid the most attention to temporal affairs, and the teachings on spiritual matters had not been fully comprehended by them. It was difficult for some to realize that God had set His hand for the last time to establish His kingdom, and many who possessed the knowledge apparently lost sight of it. Especially was this the case among the young men in some parts of the Territory, and the tendency to this condition was such that it would be necessary for the Lord to cut His work short in righteousness.

The work of the Lord would progress and be accomplished. If those professing to be Saints hoped to participate in its blessings they must abide in its covenants and obey its laws. Obedience to any law of God brought a blessing; as, for instance, conformity to the Word of Wisdom would prolong life. That was the promise of the Lord, and it could not fail. So it was with all the laws of the Gospel. Some years since the speaker witnessed a reformation on the part of some in his neighborhood regarding the Word of Wisdom. The benefit they received in doing so was quite marked; and so it would be with all, according to their faith. If the Saints lived up to the line of their duty, they would have more confidence in asking for blessings from heaven. The speaker prayed that the Saints would be strengthened in their adherence to the truth.

ELDER J. G. KIMBALL

was the next speaker. He was desirous of the faith and prayers of the Saints, that the Holy Spirit might rest upon him. Paul, in writing to the Corinthians, said: "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." It was evidently Paul's wish that the Saints might understand alike. They enjoyed the Holy Spirit, which guided into all truth. It was inconsistent to say that those who were inspired by that Spirit could differ in their understanding of principle, for the Holy Ghost would lead all to the same result—the truth. If Jesus commands us to have faith in Him and be baptized, how can we say we are united with Him if we only have faith and reject baptism. The Latter-day Saints were united on the first principles of the Gospel, but there were some things in which there was not that unanimity which should exist. The Gospel included all of the revealed will of God, and all that would be revealed. These revelations could only come through the channel designated by the Almighty and should be the guide of all.

The world say the Saints are united, and that they render blind obedience to the Priesthood. Would they were more united than they are; but they are not blindly obedient to any when they perform their proper duty as Saints, but are intelligently obedient to the will of God in all things. They understand that they should conform to all of His commands in order to have His approbation. They should show forth justice and mercy to all men, and be an example, a light unto all. This is within their mission. They understood that the powers of evil are making war on the Saints today as they did anciently. They have no issue with the various denominations as to their religious belief. But they have the right to persuade men to follow Christ. There was no coercion among them. Men were not compelled to believe the Gospel. The speaker testified to the truth of the Gospel and to its restoration in this dispensation through the Prophet Joseph Smith.

ELDER JOHN E. CARLISLE

was next called upon. He said he could not but reflect upon the great progress made by the Church since its organization, and think of the many

who had received the truth, and of those who had fallen away, and those who had been faithful. In reflecting upon the condition of those to whom the Gospel had come in various lands, and the difficulties they had to meet, and comparing the situation then and the condition of the Saints in Utah today, it was evident to his mind that there was a union of faith and earnestness of purpose with them that commanded the admiration of all. Difficulties had attended the Saints in their obedience to the Gospel in being hated of all men, yet the action of those who stood firm in all these trials entitled them to the highest respect of their fellow beings. A cause which could produce these effects among men must have in it a strength, a vitality, a power that was not of man. And a people who could do as the Saints had done were in possession of those noble qualities that will carry them on to success. There was great encouragement for the fulfillment of prophecy regarding the progress of the Latter-day Saints. People who developed such characteristics as they had exhibited in their devotion to the cause of God would bear fruit that would cause Zion to arise and shine and be a joy to the whole earth; for by their honorable conduct and purity of life they would glorify God and magnify His holy name.

The plan of salvation which had been revealed to the Latter-day Saints was so beautiful, so perfect, that among men its counterpart could not be produced. The organization of its Priesthood and the inspiration of the Holy Ghost were beyond anything with which man could cope. Its adherents experienced the manifestations of the power of God without which the vital part of religion is wanting. The Saints know that the power which is in the cause they have espoused does not exist outside of the Gospel of Christ; there is an influence with them that is not to be found elsewhere on earth. Those who partake of this influence and afterwards turn from the truth, descend to a much lower point in the scale of intelligence than that which they occupied before they embraced the Gospel.

There is a strength in the teachings of the Elders, when inspired by the Holy Ghost that cannot be found without it; and by this same Spirit the Saints are able to distinguish between that which is genuine and that which is spurious. This was because the Spirit of Truth was also the Spirit of Intelligence. To everyone acquainted with the doctrines of "Mormonism" it was clear that no other denomination possessed as much truth or were attended with as much of the power of God as were the Latter-day Saints. The doctrines they believed in and practiced were the same as those taught by Jesus and His Apostles; their religion is the same.

The Lord had declared, through His Prophets, that He would restore the everlasting Gospel in the last days, and that He would establish Zion. The secret of the union of the Latter-day Saints lay in the fact that to them had been committed the keys of the Gospel, and that they were following the plan revealed from heaven. This spirit of union would increase among them. The Reformers, Luther and others, had performed a great work in their time; but it was all preparatory to a still greater and more marvelous work that the Lord had decreed should be accomplished. To aid in the latter was the great mission of the Saints, and the devotion they had manifested and the blessings that devotion had called down upon them from heaven should inspire a still greater degree of confidence in their hearts, and encourage them to press on with increased diligence in the cause of truth and righteousness, the triumph of which would bring peace on earth and good will to all men.

The choir sang the anthem:

Praise the Lord.

Benediction was pronounced by Elder C. J. Thomas.

MORE ABOUT JARMAN.

Mrs. Ford's Statement Regarding Him Confirmed.

The following, dated Meadow Millard County, Jan. 12th, 1888, throws additional light on the past record of the notorious Wm. Jarman:

"In reading the statement of Mrs. Mariato B. Ford, I am reminded that I had a business transaction with this same Jarman some years ago. I again met him in 1880. He stayed with me at Meadow for several days, his singular talk and actions caused my family to conclude that he was a crank.

He told many incredible stories; that is they were so to us then. It is evident now, however, that he told some truth. I will name two items. He said that while in California at one time he was reduced in circumstances; was destitute and did not know how to get back to Utah. He made the acquaintance of a Baptist minister, professed himself a Baptist, officiated at funerals, and as a preacher, made money in that way, and was offered a position amongst them at a salary. But money he wanted and money he got before he left.

Of the treatment of his wife in England, his seduction of Emily R., their emigration to Utah, his marriage with and divorce from her in Salt Lake City, he told me himself, making no secret of those matters. In substance he told me just what Mrs. Ford said about the matter.

If desired I will go before an officer and swear to this. Should you think that this would strengthen Mrs. Ford's statement in the eyes of some, or be of any use, use it as you may see fit. I am sure Jarman is an unpunished rascal.

Yours truly,

JOHN NIELD,
Justice of the Peace, Meadow Precinct.

LAKE TOWN.

News and Amusements of a Bear Lake Town.

LAKE TOWN, Jan. 5, 1888.

Editor Deseret News:

After a very dry summer and fall, and very little snow heretofore, snow has fallen to the depth of twelve inches here within the past 24 hours. This makes our farmers and our stockmen rejoice, as experience has very emphatically proven that, were it not for the piling up of snowbanks in the season thereof, monetary banks would be of very little use to us Bear Lakers.

The very open fall has been quite advantageous to the citizens. Quite an opportunity has thus been offered to our farmers to haul produce, etc., to market and to get out their winter's wood and generally finish up their outdoor work. Water heretofore has been quite scarce in this settlement. Not because the water is not in the country, nor for lack of effort on the part of the settlers, but a few years ago, at great expense, a ditch of several miles length was built, and, through some mismanagement some of the survey stakes were lost, and the work was done apparently with the view of making the water

RUN UP HILL,

which it stoutly refused to do, and, consequently, quite an amount of time, labor and means of the settlers were lost, and of course much discouragement ensued.

During the past summer and fall two companies were legally incorporated; one to take out one-third of the Big Spring in Round Valley, and bring it around the valley to where the Lake Town district would take the ditch exclusively, and the Lake Town Company, incorporated to own and use all the water now issuing from Lake Town canon and a third of the Big Spring (Meadowville precluding the remaining third). The two companies have worked jointly on the new ditch and the prospects are that our irrigation supply will be largely increased for next season, if all is well, and thus the resources of our burg will be greatly enhanced.

On general principles we are doing tolerably well. All the associations, societies, etc., are fairly flourishing. The holidays were made quite interesting.

The Y. P. M. I. Associations had a grand reunion by way of a special conjunct programme rendered on the morning of the 26th, a children's dance in the afternoon, and a grand ball in the evening. Our commodious meeting house was crowded on all of these occasions, and all seemed to enjoy themselves.

On Monday evening

THE DRAMATIC CLUB

performed "The Dumb Boy of Manchester," and wound up with the farce "Grimshaw, Bagshaw and Bradshaw." Though the night was stormy there was a good attendance, and everybody seemed well paid for their 25 cents invested for admission.

A few days ago we had a ward conference. Several of the leading men of the Stake and county were there and a very pleasant and profitable time was enjoyed by all.

Respectfully yours,

JOSEPH IRWIN

REPORT OF A MISSIONARY.

An Account of Travels and Labors in the South.

In the following communication, which was addressed to Apostle Franklin D. Richards, Elder Wm. A. Guymon, of Huntington, Emery County, gives an account of his recent mission to the Southern States:

I left Salt Lake City Nov. 2, 1886, in company with a number of Elders, and arrived in Chattanooga, Tenn., where I was assigned to labor in the West Virginia conference. I went to West Virginia and labored in the vicinity of Sandy River, in company with Elder M. H. Farner, of Logan, Cache County, Utah. Our labors were principally in Logan, Wayne and Lincoln counties. There had been a great deal of labor done in that part of the country by our Elders previous to that time, and we, like the rest, had very little success. A great many of the people seemed to believe our testimony, but the road we marked out seemed too narrow for them.

WE LABORED FAITHFULLY

with the people in that district until about May 10th, when we felt like leaving them in the hands of the Lord and hunting a locality where the people had not had the privilege of hearing the Gospel.

We had baptized a man by the name of Whitt in Logan County. His wife had received the Gospel about two years before. They intend gathering with the Saints in Colorado in the spring.

We were advised by Elder Hurst, then President of the Conference, to travel east, which we did, and went into

Boon. We called to see President Hurst who was then laboring in that county with Elder Guy C. Wilson as his companion.

We arrived on Joe's Creek, Boon Co., May 15th, where we met the brethren, and it was an agreeable meeting to us all, as we were all somewhat acquainted, and Elder Hurst is my nephew. An Elder had just arrived, named David T. Powell, from Lake Point, Tooele County, Utah.

President Hurst thought it best for Elder Powell and myself to go still further east into Raleigh County and try and open up

A NEW FIELD

as there had been no work done in that part. So after visiting with the Elders and Saints for a few days, on the 23d of May we bade them good-bye and Elder Powell and I started for Raleigh County, where we labored until I was released on account of ill health, to return home with the company of Saints that left Chattanooga Nov. 22d, 1886.

Elders Powell and I were very much blessed in our labors in Raleigh Co. We succeeded in opening a field where there will be a great deal of good done yet. We baptized ten and made a host of friends who are among the most influential part of the community.

I left the Saints and Elders in that part feeling well, and in the enjoyment of the spirit of the Gospel.

I arrived at my home in Huntington, Emery County, Utah, December 1st; found my family well. Since returning home my health has improved some and I hope through the blessings of the Lord to be soon entirely restored.

SUGGESTIONS ABOUT SEWER-AGE.

In the News of the 12th inst., in the article "Sewerage for Salt Lake City," you state:

"The location of the initial main has not been fully determined, but will probably be either Fourth or Fifth South Street, and the emptying point into the River Jordan will likely be in the vicinity of the White Bridge."

The plan suggested may seem feasible at the present low stage of water in the Jordan River, but when the river rises from five to seven feet higher than at the present time, the effect of back water on the discharge pipe might not prove satisfactory. When snow is plentiful in the mountains it is well known that the river during the months of May, June and July, were it not for the embankment, would overflow and extend as far east as Seventh West Street, as it did in 1863, and should the discharge pipe be placed say three feet below the surface of the ground, the river would back up within it as far as Sixth West Street, near two-thirds of a mile.

Viewing the present state of the river Jordan it does seem feasible for City Creek to discharge or flow into the river at or near the White Bridge on North Temple Street, as it once did, but experience proved to the corporation otherwise, and the aqueduct or canal was constructed near the line of Eleventh West Street, to the Hot Spring Lake, about two miles, that the lower portion of the city lying west of Seventh West Street might be protected from inundation.

If the Jordan River is to be made an open sewer, the "emptying point" of the pipe should be a sufficient distance below the city that the vested rights of the citizens residing in the immediate vicinity may not be impaired, and as a sanitary measure the sanitary pipe sewer should be extended as far down the river as possible, and discharge the sewage where it will do the least injury to persons or property.

It is not just, neither equitable that the accumulated filth of one portion of the city should be thrust under the sanitary organs of those residing in other parts of the city, producing pestilential vapors, which would be wafted to their homes by the passing breeze, endangering life and depreciating the value of property. Hence the people residing in the western part of the city and those residing along the banks of the Jordan protest against the proposed arrangement of discharging the sewage at the foot of North Temple Street.

SALT LAKE CITY, Jan. 14, 1888.

ST. JOHN'S STAKE.

The Quarterly Conference of the St. Johns Stake of Zion convened at St. Johns at 10 a. m. on Saturday Dec. 31st, 1887.

Present on the stand, one Apostle, President David K. Udall and Counselors, and President Jesse N. Smith of Suovake Stake; besides members of the Priesthood in the various wards.

President Udall reported that himself and Counselors had visited all the wards in the Stake since the organization of the Stake at our last conference. Had found the Saints generally feeling well and enjoying the spirit of the Gospel.

In the past the Saints in the Stake have had partial failure of crops on account of scarcity of water during the irrigating season, but that problem is now solved. Every ward in the Stake either has its reservoir, or is constructing one that will be ready for use the coming season.

The Bishops report the Saints in their wards generally enjoying good health and the spirit of the Gospel. Although there was a partial failure of

crops the past year, the Saints are better provided with breadstuffs now than ever before at this season of the year.

The first principles of the Gospel were the main subjects dwelt upon by the speakers, and the saints seemed greatly to enjoy the instructions.

The Bishops of the various wards were instructed in future, to report the condition of their wards in writing, that the Clerk may compile and read them to the Conference, thus saving the valuable time to be used in preaching the Gospel.

All the meetings were well attended, and though the weather was very cold, a fair representation from nearly every ward was to be seen in the congregation.

From the Bishops we learn that with the reservoirs they now have or are building, the people expect to have plenty of water to irrigate their crops in future.

Almost every ward is in need of more settlers, and there are good openings in this Stake for honest, industrious Latter-day Saints who are desirous to make homes and are willing to labor to that end. Such people would meet with a hearty welcome in any of the wards of this Stake.

Conference adjourned to meet here March 17th and 18th, 1888.

Respectfully,

S. D. MOORE, Stake Clerk.

Trinidad, Colo., Jan. 7. — Tonight about 9:30 Louis Dennis came to town and gave himself up, saying he had shot a man down by the river. He was out in the back yard and two men commenced throwing rocks at him. He turned loose on them with a Smith & Wesson thirty-two, and shot one of them just under the left eye. The other ran away. The wounded man was taken to another house close by and the county physician arrived and dressed the wound. He says the man may live. The wounded man said his name was James Keyes and his home at Tyrone, Blair County, Pa. He is a tramp. The two men had broken into the house where E. K. Alden, a railroad contractor had things stored, and taken out a trunk which they were going through at the time Dennis disturbed them. Keyes was taken to the county house, where he will be taken care of until he dies or gets well.

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