

Pending discussion of the local option bill, the House at 12:35, took a recess till 2 p.m.

After the noon recess, consideration of the local option bill was resumed. Some amendments of a minor character were made, among them the addition of a section, offered by Thurman, saving to incorporated cities their powers to suppress or prohibit the sale of intoxicants.

The reform school bill next came up. Allen moved to strike out section 6, which requires plans to be drawn with a view to accommodating 100 inmates. Lund opposed striking out, and referred to the statistics of other States to show that 100 inmates would be as many as the Territory would furnish for years to come.

Clark moved to strike out section 7, making an appropriation of \$30,000, stating that the item should appear in the appropriation bill. Lost.

Richards moved to amend so as to make the appropriation \$50,000, available as soon as needed. Carried.

Thurman offered an amendment to provide that justices of the peace might commit to the reform school, for six months, defendants convicted of offenses over which they have jurisdiction.

Hoge opposed the motion on the ground that it would give too much power to justices of the peace.

Moyle favored giving justices of the peace power to commit to the reform school.

Lund opposed the amendment.

Thurman made an argument in favor of his amendment. He showed that it did not increase the power of justices of the peace.

McLaughlin favored Thurman's amendment, and criticized the bill in its present form.

The matter was under discussion when we went to press.

CITY COUNCIL.

The New Members Sworn In—Land for State Buildings.

The City Council met in regular session on Tuesday evening, at 7 o'clock, Mayor Armstrong presiding.

Homer Duncan and others asked that the spill at the Corner of Seventh East and Third South streets be replaced. Referred to the committee on public grounds.

Matilda Busby asked that she be allowed to purchase a certain piece of ground. Not granted.

Daniel Crowler petitioned for a deed to a certain piece of property in Plat D. Committee on public grounds.

L. M. Devereux was granted a free license to run a small store.

Christian Rix represented that some time since he petitioned the City Council for the privilege of running a water pipe from the main to his residence, but he had heard nothing of it. Referred to the committee on water-works.

A communication from A. H. Winn was read. It is the same document that was published in the News of Saturday last, in which Mr. Winn offers to deed one of the public squares of the city, which he tried to jump, to the corporation.

Mr. Riter—I move that his apology be accepted.

Mr. Pyper—And that the communication be framed.

Mr. Riter's motion was carried.

The committee on fire department, to whom had been referred the annual report of the chief engineer, reported that, as it contained valuable information, they recommended that it be printed, providing the cost did not exceed \$30; also, that the chief be authorized to at once purchase 1,000 feet of new hose. Adopted.

The committee on public grounds, in reference to the petition of Horace S. Eldredge, recommended that a deed issue to Messrs. Bennett and Bamberger. Adopted.

Fred Heath asked for a deed for a piece of land situated in the Big Field, which he alleged had been held by him for twenty years. Committee on public grounds.

Mr. Grant represented to the Council that for many years past land had been held by the city on Arsenal Hill with the tacit understanding that at some time State capitol buildings would be erected upon it. He therefore moved that in view of the recent trouble concerning the same a committee be appointed to select and present to the Territory a site for the capitol buildings, say about thirty acres, making a resolution to that effect.

There was some discussion, some believing that twenty acres would be enough, and others that sixteen acres would be plenty, the general idea being that the land should not be given except under certain conditions.

Mr. Riter said he did not deem that the capital would ever be removed from its present location; still such an act could be done by the Legislature. The dedicating of the land in question would go toward settling the question. We had very zealous and ambitious neighbors, and he thought the matter should be at once attended to while the Legislature was in session. A committee should be appointed to lay the matter before the Legislature, and make further investigation, and report at a meeting to be held this evening.

This cleared the table of current business, when the recorder announced that he held in his hand a certificate from the Secretary of the Territory giving the names of the new municipal officers recently elected, and who had

been notified to appear and take the oath of office.

The Mayor—The recorder has already qualified, and if the new members will step forward, he will swear them in.

The recorder then administered the oath to the Mayor.

The councilors and aldermen then grouped in a semi-circle round the recorder's desk, and the same oath was taken by them.

The treasurer, auditor and assessor and collector next fell into line, and this ceremony being over, the old members retired from their seats, the new ones as gracefully came forward, and after a good deal of hand-shaking and general good wishes had been indulged in, the Mayor's gavel was heard calling to order the new Council.

Roll call showed all to be present, except J. Fewson Smith, from the Fourth Ward.

Mr. Sharp offering a resolution that the Mayor appoint a committee of five to look after the presentation of a portion of Capitol Hill to the Territory, and the Mayor named the five aldermen.

Mr. Riter suggested that the Mayor, in making up his new standing committees, should add one to be called the committee on sewerage.

At the suggestion of Mr. Clark, the rules of the old Council were adopted by the new body, to be used until such time as it was seen fit to make a change.

Mr. Pyper offered a resolution that the city surveyor be authorized to immediately survey the property held by the city on Arsenal Hill, and lay the same off into streets, plats, etc.

Mr. Riter objected. He thought the ground surrounding the spot proposed to be given as a site for the capitol buildings should be laid off into a park. It was the only place where the inhabitants of the northern portion of the city would in a few years' time be able to find breathing room.

Mr. Pyper thought it was nearly time the city knew just what property it possessed.

After more discussion, the resolution was tabled, and on motion of Mr. Riter, it was adopted as the sense of the Council that the new members assume the seats of their predecessors.

Adjourned until this evening at 7 o'clock.

SUNDAY SERVICES.

Elder G. C. Lambert and Apostle J. H. Smith at the Tabernacle.

Religious services were held in the Tabernacle, Salt Lake City, Sunday Feb. 26, 1888, commencing at 3 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang: God moves in a mysterious way, His wonders to perform.

Prayer by Elder George Kendall.

The choir sang:

O God, the Eternal Father,

Who dwellest amid the sky!

The Priesthood of the Eleventh Ward officiated in the administration of the Sacrament.

ELDER GEORGE C. LAMBERT

was called to address the congregation. He said it was by no means an easy task for him to speak to so large a number of people, and he desired to be inspired by the Holy Ghost. The present age was a remarkable one for, among other things, the many religious creeds that existed, and the advancement of scientific knowledge; but not remarkable for the knowledge of God. The ancient Prophets had foretold that such a time as the present would precede the second coming of the Savior; a time when men should run to and fro, and knowledge should increase in the earth. This knowledge was not in relation to the Deity, for the Prophets taught that that would not be universal at the time the Savior was to come. The Gospel was to be on the earth, but there would be a great many who would not give heed to it; it would not be any more popular in the latter-days than anciently. Not being of the world, those who obeyed it were hated, just as the Lord's people had been in all ages.

The Savior pronounced a woe upon those who should teach for doctrines the commandments of men, a practice that it was foretold would obtain in the latter days. There was also another promise concerning this time, and that was that the Gospel would be restored to earth. This restoration was beheld in vision by John the Revelator, and had taken place in the Nineteenth century. Joseph Smith being chosen of the Lord to receive the message. To be saved, men must obey that message. Among the requirements were, as explained by Peter, the chief of the Apostles, repentance and baptism for the remission of sins.

The multitude had believed the teachings of the Apostles, who preached Christ and Him crucified; they believed in Christ, and had faith in God, having thus received the first principle of the Gospel. They then desired to know what next to do, and Peter declared to them, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." This was the law of God, and all were required to conform to it; if they did not they rejected the counsel of God against

themselves, as did the Pharisees. The latter were too haughty to accept the message of John, and humble themselves and be baptized of him. The Apostle Peter made this promise to those who were baptized as he described, "Ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The Latter-day Saints have received this Holy Ghost, which has brought to them the blessing promised. It led them to a more thorough understanding of the Gospel, and guided them in the way of all truth. The speaker had met with professed believers in the Bible who did not believe that the Holy Ghost filled the office which Jesus said it would. In one instance, that of a learned Catholic Priest, the speaker was surprised to hear the priest admit that the baptism of the Latter-day Saints was valid; he also claimed that that of the Catholics was proper. His attention was called to the fact that the Scriptures taught that baptism should be by immersion and not by pouring or sprinkling, but avoided the issue by saying that while that was the custom in the days of the Savior and the Apostles, yet he did not think that all other methods except immersion had been proscribed. He admitted that the form of baptism had been changed without authority from God. The speaker had also discovered the necessity of those who officiated in the ordinances of the Church being divinely authorized, and had explained that the Holy Ghost bore testimony to the Latter-day Saints that the plan they had accepted was approved of God; that the Saints had realized the promise which Jesus made to all who did the will of the Father. The priest would not believe, however, that the Holy Ghost could give such a strong testimony as the Saints claimed to have, notwithstanding the positive declaration of Christ that it would do so.

The Saints did not rely on the testimony of man for their knowledge of the Gospel, but on the inspiration of the Holy Ghost. They knew the Book of Mormon to be true, not from the testimony of the witnesses, the last of whom had recently died, unwavering in his maintenance of that fact, but from the knowledge they had individually received from their Heavenly Father.

Paul the Apostle declared that the things of God could not be discerned by the natural man. The Spirit of the Lord must enlighten a man's mind in order that he may understand divine things. The Saints may not be able to explain how they know that the Gospel is true, but they have that knowledge. The Prophet Elisha, when surrounded by enemies, said to his servant that those who were for them were greater in number than those against them. The young man did not believe this, because he could see the enemy, but saw no friends. At Elisha's request, his eyes were opened, and he beheld the hills full of chariots and horsemen—he discerned these things by the spiritual eye, and it was not till then that he understood Elisha's words. As it was with the Prophet before his servant's eyes were opened, so it is with the Saints; they may not be able to explain in what their testimony consists, but to them it is a certainty. It gives to them strength to withstand evil.

As the Lord said, the wise shall understand. He gives those who obey His will a knowledge of His divine will. Though persecuted in various ways, they are not cast down and troubled as they would be under other circumstances, but are buoyed up by a hope that cannot fail, and rejoice even in the midst of their suffering, looking for their reward in the hereafter. They are like the Apostles of old, engaged in extending to others the knowledge of God, that all may be left without excuse in the day of judgment. If they fall in this, God will not hold them guiltless. They should not hide their light under a bushel, but should hold it aloft for others to be benefited, and labor faithfully and cheerfully for the spread of truth. The speaker prayed that God would bless the honest in heart in all the earth, that they may receive the truth, and by conforming their lives thereto obtain salvation.

The choir sang, "Great is Thy mercy, Lord."

APOSTLE JOHN HENRY SMITH

was the next speaker. He said the Scriptures inform us that the Gospel of Christ is the power of God unto salvation unto all who believe it. El-

der Lambert had referred to some of its primary principles, which it was necessary to conform to in order to be in harmony with the Almighty. The foundation of the Gospel in the hearts of men was a belief in Deity. Without this it is impossible to please God. Following this comes belief in his Son, Jesus Christ, and in the Holy Ghost. It has grown to be fashionable with many of the religious world to claim that they believe in Jesus; and that they anticipate being freed from the sins and sorrows of mortality by the announcement of that belief. There are many, however, who have been reared in Christian society, trained in Christian Sabbath schools, taught in Christian houses of worship, who do not believe in the divinity of the mission of Jesus Christ. Many stand aloof, their hearts not having been touched by the inspiring influence of the Holy Spirit, to receive a testimony of the truth. They have looked at the cold letter of the law, and being unable to drink from the fountain of inspiration, have stood in doubt even as to the existence of a Deity, and have contented themselves by remaining in that condition. They cast aside the divinity of the mission of Jesus, and reject the ministrations of the spirit. Such persons have not carefully considered their position or they would see that it is one that cannot be consistently held.

The speaker could not look upon the history and condition of the human family, without beholding in it the design and control of a Master. The myriads of stars in the firmament themselves give evidence of design in placing them there. The hills and vales, the rivers and seas, and the living beings that are on the earth, are a testimony beyond doubt of a divine control. The organization of man is such that, no matter in what condition he is found, there is an anticipation of coming to judgment, of meeting with One to whom he must render an account.

It seems strange that those acquainted with Christianity fail to see the impress of an Almighty hand in all things pertaining to the human family; that man is a dependent being; that he cannot himself overcome the opposing powers by which he is surrounded, and that, when brought face to face with disease and death, he is helpless. Temporal things are a symbol of spiritual things, and as God has provided for man a temporal savior, to care for him in his helplessness in infancy and through life, so also has He provided a Savior to deliver him from death. Man is unable to relieve himself from his mortal condition; he is powerless to win the battle, even though he be endowed with special strength among men either physically or mentally.

In the theory of the Gospel it is taught that Adam fell that man might be, and man is that he might have joy. Adam was transported from another realm, and fulfilled his mission of peopling the earth. Death came among men, and the Eternal Father, realizing that a change was wrought, provided a means to free his children from death. The means of freedom is Christ Jesus, and the manner of its being wrought out is perfectly natural. He has accomplished that which man could not do, but which, by the acceptance of the atonement he can receive the benefit of. God provided Jesus as a Savior for mankind, and there should be no doubt. The proper course is to walk in the light, that His blood may cleanse from all sin. Many deceived themselves by thinking that belief in Jesus answers the full purpose, no matter how deep they may be plunged in sin. This is contrary to the law of God, which is irrevocable, and requires that man must conform to the principles of truth in order to receive the blessings. If he does not he brings himself under condemnation.

There is a God who deals with the human family. He rules in the heavens and the earth, the seas and the heavens are His creations. Man was placed on earth to do His will, and to advance in knowledge and righteousness. Every man and woman will be judged by the record they make, according to the light within their reach, and must face the judgment of their own deeds. Christ Jesus is the chosen Savior, and none will pass by, or receive a reward in Him, except they walk in the light. May the people keep in the way of truth, following the Chosen One, and obeying His commandments, that they may receive life eternal.

The choir sang an anthem, and benediction was pronounced by Bishop O. F. Whitney.

MALAD STAKE ORGANIZED.

WEST PORTAGE, Box Elder Co.

Editor Deseret News:

On Saturday and Sunday, Feb. 11th and 12th, there was a special conference held at this place for the purpose of organizing a new stake of Zion. Present on the stand, Apostle Lorenzo Snow, President Seymour B. Young of the Seventies, President Rudger Clawson of Box Elder Stake, Elder George Dunford of Salt Lake City, and Bishops of surrounding wards.

The meeting Saturday forenoon was occupied by the Bishops of the several wards who expressed their satisfaction at the proposed new organization.

In the afternoon the meeting was addressed by Presidents S. B. Young and Rudger Clawson.

On Sunday forenoon the new meeting house of this place was dedicated, President S. B. Young offering up the dedicatory prayer. He then addressed the conference on the duties of the Priesthood, and exhorted all to sustain the various officers of the new Stake.

On Sunday afternoon Apostle L. Snow stated that the new Stake would be known as the Malad Stake of Zion, and would be composed of the wards of Plymouth, Washakie, Portage, Cherry Creek, Samaria, Malad, St. John, Rockland and Neelyville. He then made some very instructive and edifying remarks, which were listened to with marked attention.

JOHN D. GIBBS.

BEAR LAKE STAKE

Quarterly conference was held Feb. 18th and 19th. The Presidency of Stake, Bishops and other presiding officers occupied the stand, and at 10 a.m. the conference was opened by President Wm. Budge.

The exercises of Saturday consisted principally of reports from the Bishops, Presidents of the various quorams, and the Sabbath Schools. The representations were full and complete, with the exception of one ward, and were very satisfactory.

The speakers during the conference were richly endowed to interest, edify and strengthen the Saints. The subjects most prominent were, the principle of tithing, the advancement of the youth in the Priesthood, a strict observance of the counsel of the First Presidency in regard to dancing, education, home improvements, etc.

The meetings throughout were very crowded, but the advanced state of our beautiful Tabernacle gives promise of ample accommodations in the near future.

The soul-inspiring music was another feature of our conference, manifesting a progression in unison with the spirit and genius of this great work.

T. MINSON, Stake Clerk.

A local paper of pronounced anti-"Mormon" predilections assumes that a remarkable effect is being produced by old settlers disposing of their real estate property. It holds that it is causing them to grow cold toward the Church and finally to deny the faith and leave it. We are not prepared to say how much truth there is in the statement, but it is one that might be reflected upon with some degree of profit.

Kansas is a state that is having a truly phenomenal growth. It is said that the mailing business of Kansas City even exceeds that of Chicago, a statement that seems almost incredible until we come to consider that this is not only the centre of a large and prosperous section of country, but also the geographical centre of the United States, and that just now everything is booming in that locality. The people there seem to be wide awake and scorn to follow the Micawber plan of waiting for something to turn up. A good sample of their style of doing business has just been established in Mertella, Kansas. The citizens became so annoyed over the question of high railroad rates and kindred annoyances that last week the whole place packed up its traps and moved to White Plains, a location ten miles away. The removal embraced dry goods and grocery stores, a newspaper, all the law and real estate offices, the entire town board and justice of the peace. In fact everybody in Mertella, who was anybody, joined in the migration. If the mountains will not come to Mahomet Mahomet must go to the mountain.

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