EVENING NEWS.

Tuesday · · Nov. 9, 1886.

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Sunday, November 7th, commencing at 2 p.m., High Councilor H. P. Richards presiding.

The choir sang:
Hark! Listen to the trumpeters!
They sound for volunteers.

Prayer was offered by Elder Hugh Watson.

The choir sang:
Spirit of faith, come down,
Reveal the things of God.

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

Elder George G. Bywater was called to address the congregation. He said that one of the ancient Apostles made the declaration that was not accepted even by all the Christian world. This Apostle believed in the one Source of origin for all mankind. In his affirmation were two principles, that God is the Creator of the human family, and that all men were of one blood, and inferentially that the whole race of the earth was predestined by Him to be inhabited. This doctrine was assailed in the present age by a class of naturalists and philosophers who believed in a diversity of origin for the human family. They had reached this conclusion by reasoning on certain theories of their own, from which they concluded that all men on the earth did not spring from the earth. This was a sample of the numerous theories and hypothetical doctrines formulated by so-called men of science who are in antagonism to the doctrines of true Christianity. The Latter-day Saints should not be led by plausible arguments to accept these false doctrines, but knowing the truth they should bring themselves into conformity with that source from which emanated all truth. It was a legitimate subject of inquiry for all persons to inquire whence they came. It was a thought that entered the mind of every intelligent being. Much depended on an accurate knowledge of these matters, as our being was usually based the line of conduct followed by the children of man. They were matters which concerned all, and on which all should come to a proper understanding. If a portion of the world believed they were created by the Almighty, and were His descendants, it certainly impressed them with more ennobling ideas of their existence than that portion which believed they were evolved from inferior beings. It was this one idea of being descended from the Almighty that had been maintained by all the great men of God as a universal, fundamental principle, for the guidance of mankind. On the most learned professors of the present age, Mr. Dawson, had endeavored to improve this subject, and he put it in this shape, Whence are all things, whither do all things tend? He then propounded the various sources from which men obtained knowledge, and came at length to God as the only way in which men were in the time of Job, to act out God. With all the agencies possessed for the assistance of the intelligent mind man was unable now as he was anciently to unravel the mystery of his own existence, and to answer the questions propounded by Mr. Dawson. The latter thought that it would be an act of ingratitude not to accord a proper meed of praise to men who had devoted the best days of their lives in an effort to solve the riddle of man's existence, and to explain the justice of God in all things. Yet the mingling together of conditions so repellant to each other as was observable on the earth was inexplicable to the minds of men, who could not explain them without light from a Source not recognized by the world of science. The Professor had finally concluded that revelation from God was the only alternative between remaining in ignorance of whence all things were and whither they were tending, and receiving a knowledge of these things through the instrumentality of revelation. The Apostle having made the declaration quoted as to the primal origin of man, the proposition that God is the Father of mankind also stood out preeminently in the prayer taught by the Lord to His disciples. They were instructed to pray to Our Father—the Father of all—to whom all owed their existence. Moses told us one fact in his account of the creation, relating how, when the earth, sun, moon, stars, vegetable and animal life had been called into existence, had turned his attention to the crowning act of the creation, the bringing of man into being—the forming of the earth and of man being the work of the same creative power. Accepting the Bible statement to be true, as it is surely was, it became the slow development of scientific theories and had concluded that it would be hopeless to attempt to solve by human wisdom the problem of human destiny, but had failed in the attempt to prove his failure in this regard. There was no question, as indicated in nature, that the purpose of man's being was to labor, not only to produce the greatest amount of happiness to the creature, but to contribute to the happiness and well-being of his fellows. This position could not be controverted. The Scriptures, written for the edification of man, assumed this view, and it could not be controverted. The Saints understood that mankind were the children of our Father. The various theories of man with reference thereto were the result of ignorance and a disregard of simple truth. If men were to consider the feelings which impelled their own actions, were to stand erect in their own proper guise, the earth's teeming millions could not withhold the recognition of God in their natures. This was because His attributes were implanted also in men's natures; in him they lived, moved and had their being. Professor Dawson had turned in every direction afforded by human wisdom for the information sought in reference to man's origin and destiny, but had failed to find a source whence it could be obtained outside of special revelation from the Creator of all, and in declaring this announced himself a believer in the necessity of immediate revelation. He realized that with all the light and intelligence possessed by the world, there was not enough to complete the encyclopedia of knowledge which man needs to explain himself. But by the sacred writings in the possession of the Latter-day Saints, and by the keys of knowledge they had received, the Saints could unlock the treasure-house of truth and partake of the knowledge of whence they sprang, and the object of their existence on earth. This increased power added to their responsibility, and if they failed to make proper use of their knowledge they would be under great condemnation. They know that God had restored to the earth a dispensation of His revealed will. The very revelation which Mr. Dawson, as a scientist, had declared reasonable and necessary had been given to the Saints. It taught them the nature of the work which they had to perform. It was true their task was beset with thorns, but they had light and truth enough to render them accountable to God for the trust reposed in them, and was also them if they were unfaithful to their covenants and to each other. They knew of the revelations of God to man, and the history of its dealings with the word, and that his principles they had received were from above. The Gospel had not received the Gospel the speaker would say. Marvel not that the Saints were persecuted, for such treatment was promised by the Lord Jesus to all who served Him. There never had been a time when all people spoke well of the Saints, or when all kings and rulers were willing to hear Long of Him, own protection from bigotry and prejudice, and teach the ignorant masses and go forward in intelligence was necessary for their well-being. Whenever intellectual giants had stepped forth with some new truth, the populace cried out against them, and declared that they wanted to be let alone, that they desired no more light and no intelligence supporting their welfare or prosperity among them. He knew of the nature of the work which they had to perform. The speaker had but little to add to what he had said.

thus came to the front, and the rulers of the people bowed down to the power of the ignorant and erring. The Latter-day Saints had instructed to look upon such proceedings as the natural result of the struggle between light and darkness, truth and error. They only hoped to triumph by continued works of righteousness. Truth was the only successful weapon which could be used in the battle. The sword of the spirit, the shield of faith in the Almighty, were what the Saints must arm themselves with in their fight against error. They should present to the world the perfect law of liberty, and invite them to be partakers of the blessings of the commonwealth of Israel by rendering obedience to the Gospel. They should love their enemies, who were children of the same Father, seek their salvation and pray for their great blessing, and if the foes of truth still persisted in following error, the Saints would be free from their blood, and their works would shine forth a light to mankind. Then would they be in that path whereby they could reach the object of their mission, the establishment of God's Kingdom, when He would rule over the earth in righteousness.

The choir sang the anthem,
Arise, shine, for thy light has come.

Benediction was pronounced by Elder Edward Snelgrove.

THE COUNTRY NEAR BLACK-FOOT.

Its Advantages for Settlement Described.

BLACKFOOT, Bingham Co., Idaho, Nov. 8th, 1886.

Editor Deseret News:

I am living on a farm about three miles southwest from Blackfoot town, close to Snake River. The land on this side of the river is nearly all taken up. It mostly consists of hay ranches. The other side is being settled; part of the land is very good, of a light sandy loam, with now and then a gravelly spot. The land is mostly covered with a thick and tall sage, or a rich growth of rabbit brush. The country is one large flat of

LEVEL TABLE LAND,

of about 20 miles long and 10 or 12 miles average width. A few miles up, having their source in the river, and carrying water all the year, traversing this flat in a southwesterly direction. From these sloughs water can easily be brought onto the land for irrigation. Feed is very scarce—that is close to town, but there is plenty of hay in an abundance of feed north of this flat on lava beds, where are also red cedars in great abundance; or southwest, where lays an extended grass bottom. The timber here is the only kind the country affords, and that is the long-leaved cottonwood, on both banks of the river and the red cedar on the lavas.

The climate seems to be mild as far as an experience of two years could determine. The wind generally blows from the southwest, almost never from the northeast. In my judgment it is a very favorable country for settlement—if people only may hasten enough for keeping up work and which animals. The soil is superior to what I have seen, for the cultivation of potatoes and all kinds of roots. I have seen here the largest potatoes, turnips, carrots, rutabagas, etc., I ever saw.

Of course, the country has its drawbacks, like every other new place. Water in wells is reached at a depth of from 16 to 35 feet, but the water thus obtained is free from mineral and very soft. We are 60 miles or more from a saw mill, but the lumber is very good.

There is another disadvantage which seems to me to be important—the country is almost level, with a very slight, gradual fall towards the river, consequently ditches have to be run many miles before they reach the desired place, thus the water moves very slowly. So it is also on the farm—it takes a considerable time to irrigate a field; but the land being a sandy loam, we have this advantage, that we irrigate here at lower intervals. There is one thing that I must here mention. If any of the brethren

SEEKING HOMES,

should, like to come here, let them do so, only, if they can get a hay together, and form some settlement of their own to their children properly, they should do so.

The oppressors here against any one that is on the Lord's side is very severe. Ignorance, superstition, blasphemy and intemperance, bordering on crime, are the order of the day. The opposition to the Saints is intense and of the vilest character. In society, on the street corners, in fact everywhere, anti-"Mormonism" is fashionable. We had an election last week. Well, the saloons were all shut up but many drunk "anti-Mormonism" had to country ticket, and was cheered by the liquor drinkers. I presume it carried the day.

I would recommend the country on its natural merits, but I earnestly urge any and all Saints desiring to settle here, to come organized, in a body and with the ability to plant a peaceful, God-fearing, law-abiding, thriving settlement. I will always be glad to inform inquirers as well as I can, about the country. If any of the Saints do come, I am ready to show them around and make them acquainted with the country. As I am also willing to help, as far as I can, any of my brethren in the commencement of their making homes.

WILLIAM M. GARRARD.

Used St. Jacobs Oil and threw away my crutches—Wm; Galloway, Towson, Md.

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CATARRH,
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ASSESSMENT NOTICE.
OFFICE OF THE
IWASATCH MINING COMPANY,
HOOPER & ELDREDGE BUILDING,
SALT LAKE CITY, UTAH.

NOTICE IS HEREBY GIVEN, THAT an assessment of two per cent. of the Corporation named above, held on the Fifth day of October 1886, at the Office of the Company, an Assessment of Ten Cents per Share was levied on the Capital Stock of the Corporation, and payable to the Treasurer, N. W. Clayton, at the office of the corporation above stated, on the Ninth day of November, 1886. Any stock upon which this assessment may remain unpaid on said day, November 9th, 1886, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on the 23rd day of November, 1886, to pay the delinquent assessment, together with cost of advertising and expenses of sale.

By order of the Board of Directors.
N. W. CLAYTON,
Secretary Wasatch Mining Company,
Salt Lake City, Utah.

REMOVAL!

We have removed our Coal Office from H. Dinwoodey's Furniture Store to

No. 40 MAIN STREET,
Nearly opposite Z. C. M. I.

WEBER COAL
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PLEASANT VALLEY COAL,
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☞ Telephone No. 384.

HOME COAL CO.
F. A. MITCHELL,
Secretary and Manager.

LEGAL NOTICE.

In the Probate Court of the County of Salt Lake, Territory of Utah.

In the matter of the Estate of Malcolm Macduff, deceased.

Order to show cause why Order of Sale of Real Estate should not be made.

JANE MACDUFF, THE ADMINISTRATRIX of the Estate of Malcolm Macduff, deceased, having filed her petition herein duly verified, praying for an order of sale of a portion of the real estate of said deceased, for the purposes therein set forth, it is therefore ordered by the Judge of said Court, that all persons interested in the estate of said deceased, appear before the Probate Court, at the County Court House, in the City and County of Salt Lake (Utah Territory), to show cause why an order should not be granted to the said administratrix, to sell so much of the real estate of said deceased as may be necessary, and that a copy of this order be published at least four successive weeks in the DESERET EVENING NEWS, a newspaper printed and published in said City and County.

Witness my hand and the seal of said Court, this 1st day of November, A. D. 1886.
[SEAL.]
ELIAS A. SMITH,
Probate Judge.

Territory of Utah,
County of Salt Lake.
I, John O. Cutler, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of an order to show cause why order of sale of real estate should not be made in the matter of the Estate of Malcolm Macduff, deceased, as appears of record in my office.

In witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 1st day of November, A. D. 1886.
JOHN O. CUTLER,
Probate Clerk.
CHAS. W. STAYNER,
Attorney for Estate.

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Utah Central Railroad.
NEW TIME CARD, APRIL 1, 1886.

PASSENGER TRAINS LEAVE SALT LAKE DAILY, AS FOLLOWS:

Going North.		Going South.
Atlantic Express At........ 4.00 a.m.		Milford Express at.......... 7.30 a.m.
Park City and U. & N. Express.... 4.00 p.m.		

☞ Passenger Trains Arrive in Salt Lake, daily as follows.

From North.		From South.
Pacific Express at........ 7.30 p.m.		Milford Express at.......... 8.40 p.m.
Park City and U. & N. Express.. 11.25 a.m.		

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