

remembering with great discomfiture the occurrence, which at first seemed so very funny.

SUNDAY SERVICES.

Elders Spry and Morgan Address the Saints.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, April 15, 1888, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.

Prayer by Elder Joseph W. Summers.

The choir sang:

Again we meet around the board,
Of Jesus, our redeeming Lord.

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

ELDER WILLIAM SPRY

was called to address the congregation. He said he left Salt Lake City in October, 1885, to fill a mission to the Southern States. For one year he labored in the ministry in the State of Georgia, and was then assigned to the headquarters of the mission in Chattanooga, where he had been occupied up to the time of his leaving for home a few days since. This was the first time he had been called to address such a large congregation. He could not but ponder on the great blessings the Lord had bestowed on His people who had gathered in obedience to His commands. The Almighty had revealed His Gospel in this dispensation, preparatory to Christ's second coming, and the Elders of Israel are proclaiming this Gospel to the inhabitants of the earth. They declare that the Lord has again spoken to His children, and the world seem at a loss to understand these declarations, because they have been given to understand that such things are done away.

When an Elder asserts that the heavens are again opened, he is scoffed at by the world, but that does not make his statement untrue, for the Lord has again revealed His will to mankind. When the Lord placed Adam in the garden of Eden He forbade him partaking of the fruit of a certain tree. If he had not made known His will to Adam, the latter would not have transgressed in partaking of the fruit. If the Lord had not told Abraham what His will was, Abraham could not have obeyed it intelligently. And in this dispensation the people would not understand what course to pursue except God revealed it to them.

In every age the Almighty has warned His servants of great events about to transpire; this was necessary that they might understand His will. When the Gospel was sent to the gentiles, He gave the Apostles a knowledge of His design, by revealing to them what He desired them to do. But there are many professed Christians who seem to think that they have no need of guidance by the Almighty; they believe they can live up to the plan of salvation without the light of His Spirit. The Saints understand that revelation is as necessary today for the guidance of mankind as it ever was, and without it we would be at a loss to know the path to salvation. For hundreds of years there was no communication with the heavens, this condition having been brought about through the wickedness of the people. The Saints understood that the Gospel had been taken from the earth, and had been restored through the Prophet Joseph Smith. In fulfillment of Amos' prediction, there had been a famine for the word of God, because the people had rejected the light. As Isaiah had said, the arm of the Lord had not been shortened, but the world had placed themselves beyond the reach of the light of revelation. In order to give His children in the present dispensation an opportunity to follow Him, He had again restored the plan of salvation. He had revealed His will, and His kingdom was being established and would stand forever.

The speaker testified to the restoration of the Gospel, and exhorted the Saints to keep all the laws of God. They had given heed to the voice of the Good Shepherd, and gathered to these valleys in obedience to His commands. It was required of them to train their children in the proper faith; this training was the foundation on which to build their future lives, and if the Saints were alive to their duties, great blessings would be poured out upon them. The speaker had great cause to rejoice in witnessing the growth of the kingdom of God on the earth, and testified that it would progress to ultimate victory.

While he had been in the Southern States he had gained a practical experience in the workings of the Gospel. He had a testimony of its truth before he left home, but had more fully realized the practical part while mingling with the world. It should be the aim of every young man to know what the Gospel is, and to manifest the fruits of obedience unto it. They could then be efficient preachers of righteousness whenever opportunity was given. Prayed that the blessings of the Almighty would rest upon the Saints, and the honest in heart everywhere.

A solo was rendered by Miss Louie M. Poulton.

ELDER JOHN MORGAN

was the next speaker. He felt grateful at having the privilege of again meeting with the Saints in a worshiping capacity. He desired to be inspired by the Holy Ghost in speaking to the people, for he realized the necessity for that inspiration, without which it would be impossible for any individual to point out the path to eternal life. The Saints have great cause to be thankful for the privilege of worshipping God with the safety they enjoy. Notwithstanding there were adverse circumstances, the Saints rejoiced in the peace with which they were blessed and the opportunities they had of learning and teaching the principles of the Gospel, and felt that if they were faithful they could lay their bodies down in peace, when their mortal career was ended.

Compared with the blessings of the Gospel, the difficulties met in mortality sank into insignificance. Like Brother Spry and many others, the speaker had had an experience in preaching the Gospel to strangers; had spent much of his time in what might be termed the enemy's camp. But the Lord had protected them while they were as "strangers in a strange land." Under these circumstances they could comprehend the saying of Jesus that His brethren and sisters were those of the household of faith. The Elder in the missionary field looks with longing eyes to the chambers in the mountains, and to the time when he can there mingle with the Saints and be taught in the ways of the Lord. When he has been abroad one, two, or more years, Zion has a sweeter sound to him; the songs of Zion take on a new meaning, and the words of the servants of God cause a deeper burning in his heart than under ordinary circumstances.

Notwithstanding the fact that the Elders proclaim the same principles which were taught by Christ and His Apostles, they find the whole world arrayed against them, infidel and professed Christian alike presenting an almost unbroken front in opposing the truth. Believer and unbeliever unite in antagonizing the Elders when they proclaim the principles promulgated by the meek and lowly Nazarene. This condition seemed strange in view of the fact that most of those who opposed the Elders professed to believe in the doctrines set forth in the New Testament, which contains the same faith Joseph Smith and the Latter-day Saints taught. The speaker had frequently called the attention of those who opposed him, to this fact, and pointed out to them that the same Gospel as that taught by Jesus was preached by the Elders of the Latter-day Saints; that faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost were taught by them today as it was by Christ and His Apostles anciently. As Peter told those who inquired of the way to salvation, so did the Elders today—indicating the way in which the Apostles walked. The Holy Ghost was conferred by the Elders in this age in the same manner and by the same authority as did the Apostles.

When Elder Morgan had asked men if they persecuted the Saints for preaching this Gospel, they told him yes, because such things were done away. In twelve years' experience, the speaker had met with more opposition from professed teachers of Christianity, to Christ's doctrines, than from any other source. Jesus was persecuted in His life for teaching those principles; for following His example the ancient Apostles and the Prophet Joseph Smith and others had been compelled to lay down their lives.

The Saints today are maligned by the enemies of the truth as they were anciently. The emigrants are scoffed at, and doubtless eighteen centuries ago the Pharisee drew his robe about him and treated similarly the followers of the humble Nazarene. He and His disciples were subjected to every ignominy which could be heaped upon them, and finally slain. In this age they are ensnared in the hearts of the human family, and the heterodoxy of yesterday is the orthodoxy of today. In talking with a reporter in Kansas City the other day Elder Morgan had referred to the Associated Press reports of the emigrants, calling them ignorant; he directed attention to the fact that Utah had no greater proportion of those who could not read or write than had Massachusetts. If these people were as ignorant as claimed, was there not something in the system that could cause such educational advancement? "By their fruits ye shall know them." These are certainly good fruits, let them grow where they may.

There does not exist a people today who, as a body, are as comfortably situated, in their homes, as are the Saints, owning their own lands—I can't speak so well of those who in the excitement of the past few days have grown reckless and have unwisely disposed of their homes.—There are no other people so well clothed, fed and cared for as are the Latter-day Saints. The Gospel they have espoused saved them in the life before; if practiced, it will save them in this life; and if continued in will save them in the life to come. This is the Gospel which the Saints teach. Any man who will honestly investigate its principles cannot but be struck with their fairness and truthfulness.

The speaker, twenty years ago, came among the people of Utah, a stranger, knowing nothing of them but that they were everywhere evil spoken of, and was surprised to learn that they be-

lieved in the New Testament, he was astonished to learn that Jesus was revered by them as the Savior of the world; and that all the doctrine they had received agreed with those taught by Jesus. He had failed to find in twenty years the man who could disprove their doctrines from the scriptures. From the alpha to the omega they could be sustained by the teachings of the Lord Jesus, who said "strait is the gate and narrow the way to eternal life, and few there be that find it."

When, over half a century ago, the Gospel was proclaimed, few listened to it and those who taught it were persecuted. Their history has its parallel in ancient times. From the time when, in His infancy, Jesus had to be hidden to escape the law made against Him, he was persecuted till finally He was crucified between two thieves. Is it strange that Joseph Smith, for teaching the same principles was hounded to the death? His testimony is in force in all the world, as is that of Jesus of Nazareth. Though the way of the Saints is apparently hedged up; though their knees may sometimes tremble and their faces bleach, yet they shall go through the waters of tribulation dry shod, and God will give the victory to those who faithfully obey His laws.

The choir sang the anthem,
In Thee, O Lord, do I put my trust.
Benediction by Elder Elias Morris.

New York Doubloon of 1787.

Seating the reporter at a table, Mr. Proskey went to a large safe and took out one of the small drawers with which it was fitted. From this he took a little chamois skin bag containing a small brown paper package, inside of which, carefully wrapped up in tissue paper, was a large, thick, irregular gold coin, about the size of one of the largest copper cents.

"There," said Mr. Proskey, throwing it upon the table, "is a coin that is much rarer than the 1804 dollar. It is the New York doubloon, coined in 1787 and intended as a state coin. Only a very few were struck and but five are known to exist."

On one side of the coin is a picture of the sun rising over a mountain, surmounted by the legend, "Nova Eboraca Columbia. Excelsior." Below the mountain is the word "Brashear," the name of the designer. The other side has the original form of the national motto, "Unum E Pluribus." Inside of this is an heraldic eagle, on one wing of which are the letters E. B., the designer's initials. Brashear was evidently a man who believed in advertising, and didn't intend to let the designer's name be forgotten. It is worth about \$500. The last one that was sold, which was not nearly as fine a specimen as this, went for \$307, and subsequently for \$327. It had been held in an old Maryland family ever since it was coined. If this piece only had the reputation of the 1804 dollar, it would be worth a great deal more money."—*New York World*.

Canaries Subject to Diphtheria.

Happening into a bird store one day recently a representative of the sayings had a chat with the proprietor on the subject of birds generally.

Of canaries he said: "There never was a greater demand for these beautiful songsters than there has been for the past three months. The demand is greater every winter, but this winter beats them all."

"What's the cause of this?" he asked.

"Diphtheria," he replied.
"Is there an epidemic among them?"
"No, not exactly. You see birds in a house will take almost any infectious disease which may happen to afflict the members of the household, and they die off very quickly once they are taken sick. They will take scarlet fever, measles, almost anything like a human being. They cannot be cured, for by the time their sickness is discovered they are too far gone for aid. Hundreds of canaries as well as other household birds have died because of the prevalence of diphtheria during the winter. I dare say there will be many pathetic stories told shortly of the simultaneous death of children

and their favorite birds, and much talk of broken bird hearts. When it is understood that the child and the bird have had the same disease, the pathos will vanish. People who have had valuable songsters and know their nature always remove them from a sick room to a distant part of the house, but as a general thing the owners of songsters understand very little about them other than that they can sing."—*St. Louis Globe-Democrat*.

RIVER LIFE IN CHINA.

NOVEL AND INTERESTING SIGHTS DESCRIBED BY AN AMERICAN TOURIST.

The strange river life of China is all about us; small fishing boats are everywhere plying their calling. They are constructed with a central chamber full of auger holes for the free admittance of water, in which the fish are conveyed alive to market, or imprisoned during the owner's pleasure. Big freight sampans float past, propelled by oars if going down stream, and by the combined efforts of towline and poles if against the current. The propelling poles are fitted with neatly carved "crutch trees" to fit the shoulder; the poles, sometimes numbering as many as a dozen, walk back and forth along side planks and encourage themselves with cries of ha-i, ha-i, ha-i. A peculiar and indescribable inflection would lead one, hearing and not seeing these boatmen, to fancy himself listening to a flight of brants in stormy weather. Yung Po, poling by himself, gives utterance to a prolonged cry of "Atta-atta-atta-atta" every time he hustles along the side plank.

The progress of up-stream boats is painfully slow, and a Chinaman is thoroughly Asiatic, in that he seems quite indifferent to the flight of time. My impatience to push forward no doubt makes their aggravating slowness appear still slower.

Many huge rafts of pine logs are encountered floating down stream to the cities of the lower country; numbers of them are sometimes met, following close behind one another. Several huts are erected on each big raft, so that the sight not infrequently suggests a long, straggling village, floating with the tide. This suggestion is very much heightened by the score or more people engaged in poling, steering, at fresco cooking, etc., aboard each raft.

And anon there come along men, poling with surprising swiftness slender built craft, on which are perched several solemn and important looking cormorants. These are the celebrated cormorant fishers of the Chinese rivers. Their craft is simply three or four stems of the giant bamboo turned up at the forward end; on this the naked fisherman stands and propels himself by means of a slender pole.

Officers board us in the evening to search for dutiable goods; but they find nothing. The privilege of levying customs on salt and opium is farmed out by the government to people in various cities along the rivers. The tax on these articles from first to last of a long river voyage is very heavy, customs being levied at various points; it is scarcely necessary to add that under these arbitrary arrangements, the oily, conscienceless and twin loving Celestial boatman has reduced the noble art of smuggling to a science. Yung Po smiles blandly at the officer as he searches carefully every nook and corner of the sampan, even rooting about with a stick in the moderate amount of bilge water collected between the ribs, and when he is through, dismiss him with an air of innocence and a wealth of politeness that is artfully calculated to secure less rigorous search next time.—*Thomas Stevens in Outing*.

A DREADFUL THREAT.—An Austin colored man, with protruding eyes rushed into Justice Tegener's office and exclaimed:

"I wants Col. Jones, who licks nex' door to me, put under a million dollars bonds ter keep de peace."

"Has he threatened your life?"
"He has done dat berry ding. He said he war gwine ter dill de nex' nigah he found after dark in his hen house plum full ob buckshot."—*Texas Siftings*.

A Plea for the Peddler.

That peddlers are frequently a bore every one will admit; but even that lamentable fact does not excuse the brutality with which some persons treat them. Here and there on the doors of business houses this very unpleasant sign is posted: "No beggars or peddlers allowed here." The people who hoist this banner have doubtless been sorely beset by importunate sellers of trifles, and have waxed wroth, and in despair put up the placard.

Nevertheless, they should not dump the beggar and the peddler together in that offensive manner. Both may be considered scourges at times; but the peddler is deserving of respectful treatment because he is trying to earn an honest living, while the beggar is avowedly preying upon society. It is not necessary to let the peddler jump up and down on you like a coster; but don't kick him down stairs unless he deserves it, and don't hurt his self-respect even before he enters your door by placarding him as on the same plane as a beggar. Even a peddler may have his feelings; and, as the "soft answer turneth away wrath," it can also turn away a peddler or a sewing machine agent. Try it, ye of little faith and many perplexities.—*New York Press "Every Day Talk"*.

THE OLDEST MASON.—Colonel Edward Sumner of San Francisco is visiting his daughter, Mrs. Ada E. Taylor, on Locust Street. Colonel Sumner is the oldest Free Mason known to be living in the world. He has been a Mason for seventy one years. He was born in 1796. A remarkable fact is that he can read without the aid of glasses. In the war of 1812 he was a member of a transportation company in New York which was engaged in transporting munitions and troops. He came to California in 1850, but returned to Wisconsin a few years after. He served in the Wisconsin legislature during 1859-60. In 1863 he once more came to California, where he has since remained. Colonel Sumner is a descendant of the Sumners who came to America in the *Mayflower*.—*Santa Cruz Sentinel*.

Mrs. Marie L. Barr, of New York, was thrown upon her own resources in that city and she opened a restaurant. It might be supposed that this was nothing new, but she contrived to give her place special features. In the first place she will not under any circumstances admit a woman into the house. In the next place the great point is a Sunday breakfast-service at 2 p. m. Here one can find actors, authors and the best known men in the metropolis gathered about the tables discussing the well cooked viands and enjoying the meal.

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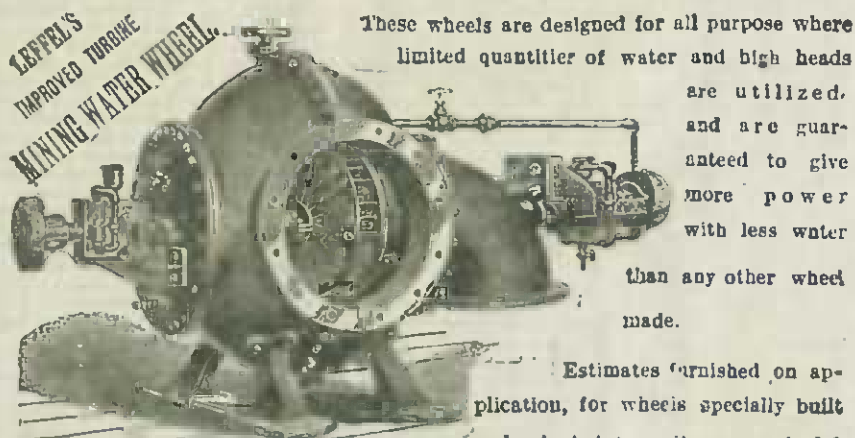
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