

In the contrary case the hostile attitude of the Centre will be considered unpatriotic, and a dissolution of the Reichstag will cause embarrassment and uncertainties to the Centre party.

Cardinal Jacobini instructs the Nuncio to urge the leaders of the Centre to influence their colleagues in favor of the Septonate, and assure them that such a course would greatly satisfy the Holy Father.

The Official Gazette publishes an imperial order confirming arrangements for military transportation in time of war.

CHICAGO, Feb. 9.—The *Inter Ocean's* Des Moines, Ia., special says: News was received here to-day of a horrible accident or tragedy that occurred yesterday about six miles northwest of Jefferson. A small farm house occupied by a man named Lucklum, was entirely consumed by fire at 3 o'clock in the afternoon, and Lucklum, his aged father, wife and son were burned to death therein. Two neighboring women saw the flames and tried to get in, but the doors were fastened with the occupants inside. This, together with the fact that a gun and revolver were found near the remains of the old man, indicate foul play, possibly murder and suicide.

WHITE RIVER JUNCTION, Vt., Feb. 9.—The engineer's testimony continues as follows: We left these on the track and my engine came to a standstill a little beyond the farther end of the bridge. I slid down the steep embankment, rapidly passing under the bridge and immediately reached the first passenger car, which was about in the middle of the river. It had not broken through the ice and there was no water in it, but it evidently struck on the corner and squashed down to about half its height and lay upon its side with the bottom toward the bridge. There were left with me of the railroad employees who had not gone down with the wreck, my fireman, Frank Thrasher, Mr. Cole, the baggage-master, express messenger and two mail agents whose names I do not know. The baggage-master and my fireman went down with me to the wreck. When we reached it the fire had started from the stove in the rear of the first passenger car and I did not look further than that, but at once did what I could to put the fire out. At once saw it was useless to try it, as the fire had already made much headway, and I at once began to help the people out.

SAN FRANCISCO, Feb. 10.—A fire broke out this morning at 619 Post Street, occupied as a Chinese laundry and Japanese fancy store. It communicated to a residence adjoining on the west. The wash house suddenly collapsed, burying a number of firemen. John Wilkinson, a fireman, was killed, and three others are believed to be fatally injured. It is supposed that several Chinamen are among the ruins.

NEW YORK, Feb. 10.—Along the river front to-day there was no indication that any difficulty exists between the longshoremen and the railroad and steamship lines. At the railroad piers the loading of cars on the big boats was being carried on with regularity, and at the Coastwise and Southern Port Steamship Company's all evidences of the recent struggle were obliterated.

LYONS, Mich., Feb. 10.—Lyons is a sea of ice. Grand River rose during the night about four feet and an ice gorge formed just below the city. The whole business part of the town is under water and great damage has been sustained, which will reach into the thousands. Several families have been driven out of their dwellings and others took to the upper stories. The gorge covers an area of about 400 acres and is estimated to be twenty feet thick in places, all the mills are shut off from the north and west.

OWASSO, Mich., Feb. 10.—The ice in the Shiawassee River jammed below Main Street bridge and the water, already high, is rising gradually. All the factories along the river have been obliged to close.

ST. LOUIS, Feb. 10.—Besides the pecuniary loss which resulted last night from the destruction of Jesse Arnot's livery stables, one loss was suffered which is irreparable. A bear, in which the remains of Abraham Lincoln were conveyed to their last resting place, was consumed in the flames.

BOUND BROOK, N. J., Feb. 10.—Daring thieves entered the post office here last night. They were discovered by a railroad agent and he at once opened fire on them. One thief was shot, but managed to get to Raritan River, where he jumped in, hoping to escape by swimming to the other side. Loss of blood weakened him greatly and the icy water numbed him, and when but a few feet from the shore, he sank with a despairing cry and was drowned. A pal of the drowned thief made a desperate struggle for freedom, but was overpowered and taken into custody. The robbers were members of the same gang that entered the Jersey City postoffice a few days ago, bound the watchman and janitor and tried to rob the safe.

LONDON, Feb. 10.—An urgent "whip" has been sent to all the Tory and Liberal Unionist members of the Commons, summoning them to be on hand to vote against Parnell's amendment to the address in reply to the Queen's speech.

NEW YORK, Feb. 10.—The British steamer *Wells City* was run down in the Hudson River this morning by the steamer *Lone Star*, of the Morgan line. The *Wells City* had just arrived from Bristol and was at anchor off her pier when the *Lone Star* coming up the river at 4 o'clock ran into her and

stove a hole in her hull. She filled rapidly and sank. The *Lone Star*, much damaged, made her way to the landing at Pier 311 and was laid up there. The officers and crew of the sinking steamer were rescued and taken ashore.

ALTOGETHER DIFFERENT.

Later.—Investigation reveals that it was not another steamer, but the floating river ice which stove in the side of the *Wells City*. No ice had been seen in the river in five days, but at four o'clock the ice came down and striking the steamer in the wake of the engine room, stove a hole in her. She sank in twenty minutes. She had a cargo of tin roofing plates, iron ore, iron rails and petroleum barrels, consigned to various parties.

The *Wells City* had anchored in the stream at the foot of West 26th Street. Between three and four this morning an immense ice flow came down with the outgoing tide and caught her. She did not have steam up and was carried down the river.

DRAWING HER ANCHOR

for more than a mile and a half, resisting all efforts to stop her. Opposite Christopher Street the steamer *Lone Star* was anchored. The *Wells City* drifted broadside upon her bow and was struck by the cut water of the *Lone Star*, knocking a hole in her hull. The crew of 23 men and the captain took to the boats before the steamer sank. She was valued at \$150,000, and her cargo, consisting of block tin, was valued at \$140,000. She will be raised.

NEW YORK, Feb. 10.—The adjourned conference between the representatives of the Pacific Mail Steamship Co. and the Panama Railroad Co., to agree on a settlement of differences, was held this morning. President Houston and director Edward Lauterbach represented the Pacific Mail, and Messrs. Seligman, McCullough, Ellis and Dacosta the Panama Co.

SUNDAY SERVICES.

Religious services in the Tabernacle, Sunday, February 6, 1887, commenced at 2 p.m., High Councilor H. P. Richards presiding.

The choir and congregation sang:

The Spirit of God like a fire is burning!

The latter day glory begins to come forth. Prayer was offered by Elder Milando Pratt.

The choir sang:

O God, thy Eternal Father,
Who dwells amid the sky.

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

Elder George M. Cannon was the first speaker. He said the Latter-day Saints had embraced the everlasting Gospel; everlasting because it was truth itself, and existed from eternity to eternity. It was not a system devised by man, but came from the Almighty. Wherever it existed in the world there was another power, its counterpart in many respects, but which was false, and intended to deceive. The Saints often testified of having received the testimony of the Holy Ghost, and of experiencing similar blessings to those recorded as having been poured out upon the disciples on the day of Pentecost. Notwithstanding the fact that the Saints gave this testimony to the world, the larger part of mankind failed to accept it. It was urged by the opponents of the "Mormons" that the Gospel they taught was only accepted by the poor and unlearned. That was the case with the teachings of the Savior, and from that class He selected His disciples. John the Baptist had baptized Jesus, and heard the testimony of the Father that He was His Son. Afterward John inquired if Jesus was He who was promised, or whether another should be looked for. To this Jesus made answer that the signs followed the believers, and the poor had the Gospel preached to them. The Gospel of Christ comes not to the rich alone, but to all mankind, and will bless all alike if they obey it. It was no evidence that a doctrine was wrong, that learned men did not accept it. In the history of the world all great truths, when brought forth, were opposed by those who were learned. Jesus gave to all an opportunity for salvation, but compelled no man to accept the Gospel. This was something that men exercised their own free agency in. Owing to prejudice, few were willing to give a newly-developed truth a fair trial, but rather opposed it. This had been repeatedly exemplified in the world's history, as with Columbus, Galileo and many others. These men had sought to do good to those who opposed them. Socrates, in his desire to benefit mankind, showed that he was willing to die for that which he knew was true. The Saints should also be faithful to the truth they had received. The Elders went forth among the world, and manifested a willingness to lay down their lives, if necessary, for the spread of the Gospel in the world. The Saints knew the gifts of the Gospel of Christ were with them. This Gospel was also preached to the poor, without hope of earthly reward by those who taught it, and who looked forward to eternity for their blessings. The Saints knew that the Gospel was the power of God unto salvation, and this brought to them a satisfaction superior to that given by anything else. They need not fear the attempts of the evil one, for they knew

that truth would triumph. God had been with them in the past, and they trusted to Him in the future, seeking to follow in their lives the example set by their Lord and Savior.

Bishop Orson F. Whitney was the next speaker. He read from Isaiah III, verses 1, 2, 3, 7, 8, 10 and 11. He regarded these as very important passages in the Holy Scriptures, referring, as they did, directly to the present period and the circumstances by which the Saints were surrounded. The exhortation was one of striking aptness to the Saints. God had sent into the world the everlasting Gospel, through the principles of which the human race were to be redeemed from the bondage of sin and death. In pursuance of His own designs and the predictions of His prophets, He had commenced in this day a work destined to accomplish this grand result. He had called from the nations his covenant people, the seed of Abraham, the children of Israel, who had played in every age so important a part in the dealings of God with the human family. It was said to Abraham, a man of pre-eminent faith, integrity and righteousness, when his worth had been proven, "In thee and in thy seed shall all the nations of the earth be blessed."

Some have supposed that in the coming of the Lord Jesus Christ this promise was entirely fulfilled. He being the Savior of the world and dying that all men might inherit life eternal. But the teachings of the Son of God showed that he did not take unto himself all the mission of salvation; He was not the only one sent to preach the Gospel for which he died. But he chose twelve others, and sent them to preach it to all the world, promising to be with them unto the end. On another occasion seventy were sent forth with the same message. Christ was not the only teacher of the Truth, but he delegated some of his mission and authority to others, even as Moses placed upon Joshua a portion of his honor and authority.

On one occasion Jesus said to His disciples, "Ye are the salt of the earth; but if the salt hath lost its savor, wherewith shall it be salted? Thenceforth it is good for nothing but to be cast out and trodden under foot of men." "Let your light so shine that men, seeing your good deeds, may be led to glorify your Father, which is in heaven."

Brother Cannon has already spoken of the necessity of those who preach the Gospel exemplifying its principles themselves. If we preach truth, we should be men of truth; if we exalt the beauties of virtue and holiness, we should reflect from the mirror of our lives and characters the glory and beauty of that which we praise. If we preach salvation we must show that we are in a fair way to be saved ourselves. We must show that the Gospel is no myth, but the power of God unto salvation. In no way can we show the superiority of this system of religion over all others than by allowing it to bring forth in us the fruits of righteousness and salvation. If the tree was dried up and ceased to bear these fruits, it was only fit to be hewn down and cast into the fire. We preach and believe that the Gospel is the axe of truth laid at the root of every tree that bringeth forth not good fruit. It becomes Saints, who expect to continue such, to exemplify in their lives the principles they profess, lest they follow the example of the Jews, and are rejected because they bring not forth the fruits of their professions.

This was a work of preparation. On the shoulders of the Saints is laid the grandest mission ever given to any people since the creation. Many people have been given missions of a preparatory character; and men and nations have hewn out the way for other men and nations. And if an intelligent student of history had prosecuted his researches far enough and had carefully weighed the evidence found, and if all history were known as it is known in the heavens, where it exists as a prophecy, it would be seen that all the nations that have been, all the great events that have transpired and all the great men that have come forth, have fitted into each other's lives as the sections of a piece of machinery, parts of a magnificent whole; the student would find that the past was all preparatory to the time of the consummation of all things. The last act of the tragedy of time was known to the Saints as the dispensation of the fulness of times, when all things in Christ would be united and flow into one as the rivers into their ocean. The sun had never dawned upon a work so magnificent, a future so sublime, so that which was before the Saints, and for which they were preparing, or should be, with all their might, mind and strength, and the wise use of all that God has given them.

This great event for which we were making ready was the coming to the earth of the Lord Jesus Christ. The mission of the Saints was the preparation of the world for the advent of its Redeemer, who would reign as King of Kings over all nations. This is the message of the Gospel; this is the mission of the Saints, which makes their feet beautiful upon the mountains as the bearers of glad tidings. They preach the literal coming of Jesus Christ in this generation, the setting up of the Kingdom of God, and they were the pioneers to prepare the people for the coming of the Lord.

It had been needful for God to work in this way. He never brought to pass any great event involving the salvation of mankind, without preparing the way beforehand. Men had always been forewarned of events affecting their

eternal welfare, and the history of the world was but a record of prophecies and their fulfillment. Mankind were warned of the deluge, and the coming of Jesus in the flesh. God prepared the way for this latter event for ages, having planted a chosen nation, so that Christ should find faith on the earth. He came to His own but they received Him not, though His coming had been heralded for ages. The Jews would not receive Him because He did not come as they thought He should. He did not come as a steel-clad warrior; or a powerful king, or through the lineage of a Herod or a Caesar, but He came as Joseph, the carpenter's son, grew up among the common people, known and yet unrecognized by the generation in which He lived. God had always prepared for events of this character, leaving the world without excuse if they rejected the truth.

In this day of the second coming of the Son of Man, God had raised up a Prophet to prepare this generation for the great things in store for them—the greatest work decreed to come forth since earth had an existence; it was the day of God's power, not of the humiliation of Christ. The Sun which set in blood in the meridian of time will rise again to go down no more forever. No more will the Son of God come as a man walking upon the earth, to be persecuted and despised. He will come as a king; not as the Lamb of God, but as the Lion of the tribe of Judah, to sit on the throne of His power and judge all men and nations for the use or abuse of the powers given to them. He will come in glory, a glory that would consume all flesh if the way were not made ready before Him. When God has communicated His will to person to man in any age, it has been necessary in order that the individual might not be destroyed, to prepare him to look upon the face of God. By prayer and fasting and purity of life, men were prepared for the ordeal. Moses in the mount was filled with the Holy Ghost that he might endure and abide in His presence, and so great was the glory that his face shone like an angel's, and he had to cover his face with a veil when he came down among the people. Even so had a veil been dropped between the world and its Maker, lest in its fallen state it should be consumed. The world would have to be prepared for the bursting of the heavens and the coming of the Son of man in His glory.

Are the Saints losing the savor of righteousness, or are they preparing to be saviors of men, the pure in heart, the Zion of God, the tower of strength on which mankind may lean for succor and protection? Have they come out from Babylon? This was not simply in crossing the ocean, or gathering up into these mountains. Will we stand with Zion or fall with Babylon? It would depend on which side of the line we stand here. No man's name would save him, no man's lineage was a passport into God's kingdom, no hypocritical profession would suffice. We must stand on the rock, and, having our own feet in a place of safety, reach out the helping hand to others. We could not stand in the quicksand and lift others from the mire of despair and death. Hearing the sayings of the Lord and doing them was building upon the rock—obedience to every word that proceeded forth from His mouth. He who kept not the sayings of the Lord was like unto the foolish man who built his house on the sand and it fell.

A world was dying for the word of God; the nations are perishing for the bread of life, which in their ignorance they spurn as a thing of naught. In a day when Christian nations should be preparing for a reign of peace they are arming for war. It was the duty of the Saints to hold aloft the banner of the Gospel; to proclaim freedom and truth and call for the pure and patriotic to rally round the standard of right; to return good for evil; when cursed to return blessings, thus drawing the line between Zion and Babylon and showing the superiority of our faith and practice. And while the world grope in darkness and wallow in iniquity, those who are the saviors of men must practice purity and put down iniquity, but hold out the helping hand to all men, and lift them, if they will be lifted, out of the mire of sin and error upon the rock of righteousness and truth.

These were the aims of this people, so falsified and misconstrued. We were called traitors; but if there was a people under the whole heavens that have at heart the preservation of the principles underlying the American government, that people were the Latter-day Saints. They were learning to love liberty more and more because it was becoming conspicuous by its absence. And God forbid that we should trample on others as we are being trampled on. The Saints were preparing to rescue the Constitution and the flag, when demagogues and traitors, who were branding themselves with eternal infamy, would seek to destroy the principles upon which the government was founded. There was need of men like Joseph Smith, and Brigham Young and those who stand at the head of this work. They are patriots in the true sense, men who seek to extend freedom to all men, not curtail it, and are preparing for the universal reign of peace, love, liberty, and equal rights. The Saints were not the only ones who saw the necessity for a work of reform. The speaker here read an excerpt from a sermon by a Christian minister on "the degradation of American politics." It was as follows: "O! we want in this land—and I

shall live to see the day, if God spares my life a few years longer—we want a party in this country that shall first of all recognize with unreserved heartiness, as its dominant principle, the presence of the eternal God in the affairs of men and governments. The trouble is we have no God in American politics. We have a devil, a cohort of bad spirits—the devil of office-seeking, the devil of fraud, the devil of injustice, the devil of wastefulness, but no God. We have plenty of gin, and plenty of old rye, and plenty of schnapps, and plenty of Congressional infamy, and plenty of Congressional outrage, but no God.

"I am far from wanting to see a union of Church and State in this country, but I would like to see a party that would recognize openly and above-board, and without disguise and without cant, the God in whose name Columbus took possession of this country, and in whose name Washington achieved our independence, and in whose name so many blessings have come to us—The God of the last three great wheat crops; the God of these genial skies and these industrious rivers; the God who protected our armies in 1776, and 1812, and 1864; the God over peaceful and beloved homes—blessed be His glorious name for ever and ever!

"Your political parties come on with a preamble and they say whereas this, and whereas that, and it is simply a hash of old political hacks. There is overwhelming victory to that party which shall come up and have enough courage and enough worshipfulness to say in a preamble: 'Whereas this nation has been blessed of God as no other nation has—blessed in its harvests, blessed in its health, blessed in its civilization, blessed in its protection against foreign enemies; therefore we in convention assembled acknowledge His goodness and pray for the continuance of His mercy, and in the name of God we now set up our banners!'


"A party that has the strength to say that, establishing such a preamble, followed by commonsensical and righteous resolutions as to what you will do for the agricultural, the commercial, the manufacturing, the mining, the literary, the artistic, the moral interests of the country, will sweep this whole land from sea to sea with an overmastering triumph.

"I wait for the foundation of a party influenced by Christian principles. Where is the Moses? Where is the Joshua? We are as a nation on the way to either reformation or destruction. A flight of doves discovered to Columbus the direction of the land. We shall come to new and regenerated America by a flight of prayers. We need in our homes, in our common schools, and in our churches, the principles of pure patriotism inculcated. We want to live in a national atmosphere, cleansed of all moral contamination, and the dust of our graves untouched by the feet of the demagogue and the despoiler! God save the State! God save the nation!"

Many would doubtless be surprised to learn that the enunciator of these sentiments was the Rev. Dr. Talmage, who had advocated the idea of "thundering the 7th commandment" into this people "with shot and shell and cannon of the biggest bore." Yet God had taken hold of him and made him predict and forecast the destiny of the "Mormon" people. They warred not with men, but battled with evil. Their object was to save mankind and prepare the way for the coming of the Lord Jesus Christ. And they could say with all their hearts: God save the State. God save the nation. God save the world.

The choir sang an anthem, and benediction was pronounced by Elder A. W. Winberg.

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ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One red HEIFER, 2 years old, has a large white spot in face, four white feet, white under belly, white spot on top of shoulders and end of rump, branded C T on right side of body.

If not claimed and taken away it will be sold to the highest cash bidder, at the estray pound, North Morgan, Morgan Co., Utah, at one o'clock p.m., February 17th, 1887.

GEORGE HEINER, Precinct Poundkeeper.

North Morgan, Morgan Co., Feb. 7, 1887.

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