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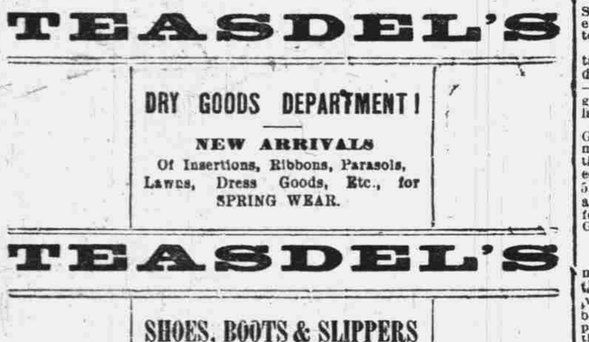

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EVENING NEWS.

Saturday, July 7, 1888.

THEOLOGY.

A Lecture Delivered in Logan Temple by Elder J. Z. Stewart.

To any one who believes in the existence of a God it would be inconsistent to say that He would create man and endow him with the light and intelligence that man enjoys and not have some particular object in view in his existence farther than to live a few years and pass away to be forever forgotten. No one who has seen in nature the great wisdom, power and mercy of the Creator would feel to ascribe to Him anything that would appear so inconsistent and unkind; unkind because the life of suffering and misfortune which is lead by many of the human family is worse than to not live at all if there were no hereafter, no haven of peace, rest and happiness, after the miseries of this life were past.

When perceiving from the works of God, how mercifully He has provided for the happiness of all His creation here, we cannot for one moment doubt that He has also provided for them something better after having passed through this "vale of tears." We must also feel that He had an object in view in requiring us to pass through the trials and tribulations of this life. Nor is it reasonable that He would leave man in ignorance and doubt with regard to Him and what He requires of His children, for that would only tend to make life's burdens more difficult to bear, while at the same time no good would be derived from keeping man in ignorance with regard to those things. We must therefore

CONCLUDE THAT GOD HAS SPOKEN

to His children, that He has instructed them Himself, or sent others to do it, regarding His laws, that He requires of His children, more or less regarding the great future which is before them.

If we desire to know what God has revealed to man we have several sources from which we can obtain information. The Bible is acknowledged by all Christian nations to contain the Word of God as revealed in different ages of the world's history to holy men through whom He saw fit to communicate His will to man upon the earth; and there is much internal evidence to justify mankind in accepting its contents as the Word of God.

The Book of Mormon is a sacred history of a branch of the house of Israel, and it was written by inspired prophets of God. And so abundant are the evidences of its divine authenticity, that every effort that has ever been made to disprove its claim has proved a miserable failure. While the Bible is accepted so generally as being of divine origin, it is an undeniable fact that there are ten times the evidence of the divine origin of the Book of Mormon that there is of the divine origin of the Bible.

We also have the revelations of God which are recorded in

THE DOCTRINE AND COVENANTS,

which have come forth within the recollection of many who are now living. People now living have read shortly after they were given many prophecies recorded in that sacred work and they have witnessed the fulfillment of those prophecies, thus the divine origin of that book is established by innumerable living witnesses.

A careful perusal of these works will show us that God has revealed himself to many of his children; and that He has given them a knowledge of Him and many of his laws, and also plain and positive instructions for the guidance of mankind; instructions by the observance of which He has promised that we may return into his presence, and enjoy forever most every blessing the heart can desire.

The Savior said: "Search ye the Scriptures for in them ye think ye have eternal life, and they are they which testify of me."

Let us obey this, for if the Bible contains the word of God we will there discover the plan of life and salvation—the rules and laws which should govern all our acts, and direct all our labors in life.

If we wish to enjoy the favor of God we must be obedient to his commandments, and in order to obey them we must first become acquainted with them. We learn in Eph. 4: 5, that there is "one Lord, one faith and one baptism." And we are informed in a very emphatic manner in Gal. 1: 6—9, that there is;

BUT ONE GOSPEL.

"I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would prevent the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

Again we read in John 10: 1, "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber."

Hence it is very necessary that we seek the Lord aright, that we have the right faith, that we receive the proper baptism and that we accept and live according to the Gospel which Paul preached to the Galatians, lest we be declared thieves and robbers for trying to get into the fold the wrong way. In the eleventh chapter of Hebrews, we learn that it is necessary for us to have faith in God, for "without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."

Now it must be evident that faith is the leading cause of all action, and a person having no faith in God would make no effort to serve Him in any way whatever, nor to do Him reverence.

Faith then must of necessity be the first principle of the Gospel,

THE FIRST PRINCIPLE

to be cultivated and exercised in order to place an individual in the way of life and salvation.

The Savior has said, "Ask and ye shall receive, knock and it shall be opened unto you." If a person have no faith in God he would never ask, and consequently would not receive that light and intelligence which is within his reach.

"He that believeth and is baptized shall be saved and he that believeth not shall be damned." These are the words of the Son of God to His apostles when He commissioned them to preach the Gospel and officiate in His name among the children of men. God having made known His will to man, having sent His son Jesus to teach them the plan of life and salvation, if they reject that message and disregard His will they must be cast off.

It appears that some have obtained a WRONG impression with regard to the kind of faith which is necessary to salvation, for they wish to separate faith from works, but the apostle James taught in positive terms that faith without works is dead, and that faith alone is insufficient to save anyone. In his second chapter he says that the devils believe and tremble from which it is evident that if faith alone were sufficient that the devil would be sure of salvation. James says, "Show me your faith without your works and I will show you my faith by my works." It would be impossible to show faith except by works and one's works always show forth his faith. No one can hide his faith without he also hide his works, for all of our works are the result of faith.

FAITH THE SOURCE OF POWER.

But the right kind of faith is a faith that leads to action, a faith that leads to good works. Faith is also a principle of power. "By faith the worlds were made." By faith the Hebrew children overcame the power of fire to burn them, and by it the mouths of the lions were closed that they did Daniel no harm. By it the walls of Jericho fell, and the waters of the Red Sea stood up as a wall on either side, while the children of Israel passed through dry-shod.

It was faith in the words of God that saved Noah and his family when all the rest of mankind were drowned. It was the faith of Jesus that raised the sleeping body of Lazarus from the tomb. Jesus said to his disciples (Mathew 17: 20): "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you." When we read of the mighty works which have been wrought by faith, there is left no room to doubt his words. The sick have been healed, devils cast out, the dead raised, the winds and the waves of the sea have been controlled, Mount Zerin was removed through the faith of the brother of Jared and even the sun and the moon have obeyed its power.

Blind Bartimeus cried unto the Lord for mercy, "And Jesus said unto him, go thy way; thy faith hath made thee whole" (Mark 10). Jesus touched the eyes of the two blind men who came to him and said unto them, "According to your faith be it unto you" (Matthew 9:29). Paul said to the cripple who had faith, "Stand upright on thy feet. And he leaped and walked" (Acts 14:9, 10).

There may be some few instances in which individuals have been healed through the faith of the administrator only, but the blessing comes generally through their own faith or the faith of their friends. Instances of the latter are found in Matthew 8th and 15th chapters, also Mark 5th and 9th chapters.

The Savior said, Mark 16: 17: "And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands upon the sick and they shall recover." These

PROMISES WERE MADE

to all who would accept the teachings of Jesus Christ and obey the Gospel which he taught. The Apostle Peter on the day of Pentecost announced to the people that the promise was to them and their "children, and to all that were afar off, even as many as the Lord our God should call."

It is very evident from what is recorded in Mark 6:5 and Matthew 13: that the signs are manifest in proportion to the faith that is exercised by the people. The greater the faith, the greater will be the manifestations of the power of God. Miracles will decrease as faith decreases; and they will cease when faith ceases.

The great Prophet Moroni in his 10th chapter says: "And I would exhort you, my beloved brethren, that ye remember that He (God) is the same yesterday, today and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

"And Christ truly said unto our fathers, If ye have faith, ye can do all things which is expedient unto me."

"And now I speak unto all the ends of the earth, That if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."

"And woe be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God."

This quotation is strictly in harmony with the words of our Savior in commissioning His disciples, "He that believeth and is baptized shall be saved and he that believeth not shall be damned and these signs shall follow them that believe." From this it must be evident that when the signs cease to follow, men have ceased to believe, and consequently are not on the way to salvation.

The Savior said: "By their fruits ye shall know them," and their fruits show forth their faith, more forcibly than words can do. Again the Scriptures inform us that those who obey the doctrine of Christ shall know of its truth, and Isaiah, 8, 20, says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

REPENTANCE, THE SECOND PRINCIPLE

Faith in God and in His Son Jesus Christ should lead to repentance, which is the second principle of the Gospel.

Repentance means the turning away from and forsaking of sin. Isa. 55: 7; "Let the wicked forsake his way." Ezek. 18: 30, "Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin." "Cast away from you all your transgressions." Paul tells us in 2nd Corin. 7: 10, that there are two kinds of repentance and that the repentance of the world worketh death. What we understand from that, is not repenting from a sin today and repeating the same sin tomorrow or in the near future, but the repentance which is required of all is to cease sinning and work righteousness, and nothing short of this is true repentance. "A Godly sorrow worketh a repentance not to be repented of but the sorrow of the world worketh death." The Savior said, Luke 13: 3, "Except ye repent ye shall all likewise perish." Peter on the day of Pentecost admonished the assembled multitude in the following language: "Repent every one of you and be baptized for the remission of your sins and you shall receive the gift of the Holy Ghost, for the promise is unto you and to your children and to those that are afar off, even as many as the Lord our God shall call."

Now reflect a moment upon the

IMPORTANCE OF THIS REQUIREMENT,

and ask what would be the effect of a universal repentance of mankind.

All enmity would cease from among men, discords and contentions would be known no more; courts with all their attendants would be a thing of the past; peace and good will would reign supreme; all men would treat one another as brothers, and sin and iniquity would be banished from the earth. The millenium would be ushered in and "every man in every place would meet a brother and a friend."

What requirement could a merciful Father make which would be of more benefit and of greater importance to his children than that which would bring about so desirable a result?

Well could the inspired servant of God say, "Repent all ye ends of the earth." But who is benefitted from the repentance of the world, in which the sinner like the sow after having been washed, returns again to the wallow in the mire? Truly, as the apostle has said, "The repentance of the world worketh death."

After an individual has believed in God and in the divine mission of Jesus Christ and experienced that godly sorrow for sin and has resolved in his own mind to cease sinning, that is, if he has lied, to lie no more, if he has stolen, to steal no more, in short has turned from his wicked course, he is then and not till then, a proper candidate for baptism.

THE DOCTRINE OF BAPTISM.

When the Scribes and Pharisees came to John desiring baptism at his hands, he saw they were not worthy to receive that ordinance, and he demanded that they should "bring forth fruit meet for repentance," or in other words, he desired that they should truly repent of their sins and place themselves in a proper condition to receive that sacred ordinance.

It must be self-evident that being baptized without having first made a proper preparation would be of no benefit to anyone. It would not bring a remission of sins, nor would it be attended with any blessing. But on the contrary, it might be considered an effort to climb up by some other way into the sheepfold.

But when a person has been led to believe in God and in his Son Jesus Christ, and consequently in his teachings, and has truly repented of his sins, he is then ready to take another step.

Ananias said to Paul: "Why tarriest thou, arise and be baptized and wash away thy sins calling upon the name of the Lord."

One might ask if it is not possible for a person to be exalted in the Kingdom of God without repentance. It certainly is not possible, for repentance is a pre-requisite to baptism, and without baptism the Savior has said that a person cannot enter into the kingdom of heaven. We read in John 3: 5, where the Savior is speaking to Nicodemus said: "Verily, verily, I say unto you; except a man be born of the water and of the spirit he cannot enter into the Kingdom of God."

Jesus, when he commissioned his Apostles, (Math. 28) told them to "go and teach all nations, baptizing them in the name of the Father and of the son and of the Holy Ghost." In Mark. 16th Chap., the Savior says, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned."

When Jesus the Son of God and Savior of the world went to John and requested baptism at his hands, "John forbade him, saying, 'I have need to be baptized of Thee and comest thou to me,' but Jesus said suffer it to be so now, for thus it behooveth us to fulfill all righteousness, then he suffered him."

If it was necessary that the Savior should receive that ordinance in order to fulfill all righteousness, and as He so often told His disciples and all who believed on Him to follow Him, how can we think it not obligatory upon us to be baptized? Let us not deceive ourselves in this respect, for should we fail to receive that ordinance, we would certainly fail to obtain admission into the kingdom of God.

It may be asked, "What is

THE OBJECT OF BAPTISM?"

"John preached the baptism of repentance for the remission of sins" (Mark 1:4; Luke 3:3).

Paul said to Ananias, "Arise and wash away thy sins." Peter on the day of Pentecost said to the people, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

From these references it must be clear that the object of baptism is that our sins may be forgiven that we may thus be sufficiently cleansed from sin to receive the Holy Ghost.

It is not to be supposed that the Savior was baptized for the remission of his sins, "because he had done no violence, neither was any deceit in his mouth." Isa. 53: 9. But his own words to John when he applied for baptism and the words of Peter (1 Peter 2: 21 to 24) make the object of his baptism clear to us.

"Because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously:

"Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes we are healed."

THE PROPER MODE OF BAPTISM.

That there may be no mistake regarding the mode of baptism it is necessary to study very carefully what is recorded concerning its administration by the disciples of Jesus and also the derivation and meaning of the word baptize.

The word baptize is derived from the Greek and means to dip, or immerse, hence sprinkling and pouring are not baptizing.

Our Savior compared baptism to a birth, John 3: 3: "Verily I, say unto you, except a man be born of the water and of the Spirit, he cannot enter into the Kingdom of Heaven."

Paul compares it to a burial, Col. II, 12: "Buried with Him in baptism, wherein ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Also Rom. 6: 3-5.

In Matthew 3: 6 and Mark 1: 5, 9, we learn that John baptized in the river Jordan, and that in that stream Jesus was baptized, and we are given to understand in those chapters that He was baptized by immersion. "John also baptized in Ænon, near Salim, because there was much water there." But why did he require much water? Because much water is required to be baptized by immersion. If sprinkling or pouring had been the proper mode, but little water would have been required to have baptized all the people who came to John for baptism. In acts, eighth chapter, we learn that when Philip baptized the eunuch they both "went down into the water and Philip baptized him."

This is a matter that it is not particularly necessary to prove, for all writers of sacred history agree that the mode of baptism practiced by Christ and His disciples was immersion and none other, and it must be evident that no one had any right to change it, and it was not until the end of the thirteenth century that the mode was changed and sprinkling used instead.

THE PRACTICE OF SPRINKLING.

This ceremony then is a part of "another gospel" against which Paul proclaimed so forcibly, and as the same Apostle said, "is not another gospel" but a perversion of the Gospel of Christ, and certainly the Lord "will not accept that which He has not appointed," therefore the ordinance administered by sprinkling will not be followed by a remission of sins and the reception of the Holy Ghost. It is no wonder then that the promises made by our Savior in Mark 16:15-17 to those who would believe and be baptized are not enjoyed by those who have changed the ordinances" of the Gospel of Christ.

Isaiah in his 24: 5, predicted that the ordinances would be changed, and Paul in writing to Timothy (2 Tim. 3: 5) speaking with regard to the last days, very clearly describes the condition of the so-called Christian denominations of the present, by saying that they would have a form of godliness, but denying the power thereof; and said the apostle, "From such turn away."

Thus far in our researches then, we have found what God requires of us set forth in the Scriptures in great plainness, so plain that it would appear that no one need err therein.

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LEGAL NOTICES.

NOTICE TO CREDITORS.

Estate of Samuel Steward, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administrator of the Estate of Samuel Steward, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within FOUR MONTHS after the first publication of this notice, to the said administrator, at his residence, Sugar House Ward, in the County of Salt Lake.

ROBERT C. STEWARD,
Administrator of Estate of Samuel Steward, deceased.
Dated May 22nd, 1888. d law 4w

NOTICE TO CREDITORS.

Estate of Henry Debenham, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Executor of the last Will of Henry Debenham, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said Hyrum James Debenham, at East Mill Creek Precinct, in the County of Salt Lake.

HYRUM J. DEBENHAM,
Executor of the Last Will of Henry Debenham, deceased.
Dated May 26th, 1888. d law4w

LEGAL NOTICE.

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

In the matter of the Estate of Sarah Kewn, deceased.

Order appointing time and place for Settlement of final account and to hear Petition for Distribution.

ON READING AND FILING THE PETition of Daniel Stewart, administrator of the estate of Sarah Kewn, deceased, setting forth that he has filed his final account of his administration upon said estate in this Court; that all the debts of said decease d and of said estate have been fully paid, and that a portion of said estate remains to be divided among the heirs of said deceased, and praying among other things for an order allowing said final account and of distribution of the residue of said estate among the persons entitled.

It is ordered that all persons interested in the estate of the said Sarah Kewn, deceased, be and appear before the Probate Court of the County of Salt Lake, at the Court Room of said Court, in the County Court House, on the 27th day of July, 1888, at 10 o'clock a. m., then and there to show cause why an order allowing said final account and of distribution should not be made of the residue of said estate among the heirs and devisees of the said Sarah Kewn, deceased, according to law, and that the said administrator's accounts should not be finally settled.

It is further ordered that the clerk cause copies of this order to be posted in three public places in Salt Lake County and published in the DESERET EVENING NEWS, a newspaper printed and circulated in Salt Lake County, three weeks successively prior to said 27th day of July, 1888.

ELIAS A. SMITH,
Probate Judge.

Dated June 30th, 1888.

Territory of Utah, } ss.
County of Salt Lake. }

I, John C. 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 Order appointing time and place for settlement of final account and of hearing petition for distribution in the matter of the Estate of Sarah Kewn, 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 2nd day of July A. D. 1888.

[SEAL.] JOHN C. CUTLER,
Probate Clerk.
By H. S. CUTLER, Deputy. d 3w

NOTICE TO CREDITORS.

Estate of Joseph McKay, Deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, Administrator of the Estate of Joseph McKay, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within ten months after the first publication of this notice, to the said Administrator, at No. 603, South, Second East Street, Salt Lake City, in the County of Salt Lake.

JOHN Y. SMITH,
Administrator of Estate of Joseph McKay deceased.
Dated May 29, 1888. d oaw 4w

NOTICE

Of the Intention of the City Council to Extend Water Mains on Seventh Street, from E to F Street.

NOTICE IS HEREBY GIVEN BY THE City Council of Salt Lake City of the intention of said Council to make the following described improvement, to-wit: Extending and laying iron water pipes or mains along the following streets, namely: Beginning at the intersection of E and Seventh Streets, and running thence eastward to F Street, and defray three-fourths of the cost thereof, estimated at five hundred dollars, ($500), by a local assessment upon the lots or pieces of ground within the following described district, being the district to be affected or benefited by said improvement, namely:

All of lots 3 and 4, block 93;
All of lot 4, block 94;
All of lot 1, block 103;
All of lots 1 and 2, block 104, all in Plat D, Salt Lake City survey.

All protests and objections to the carrying out of such intention must be presented in writing to the City Recorder on or before June 31st, 1888, being the time set by the said Council when it will hear and consider such objections as may be made thereto.

By order of the City Council of Salt Lake City, made June 26th, 1888.

HEBER M. WELLS,
City Recorder.

LEGAL NOTICE.

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

In the Matter of the Estate of John Larsen, Deceased.

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

KARI LARSEN, THE ADMINISTRAtrix of the Estate of John Larsen, deceased, having filed her petition herein, duly verified, praying for an order of sale of certain of the real estate of said decedent described in her petition, 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 said Probate Court on Monday, the 6th day of August, 1888, at 11 o'clock in the forenoon of said day, at the Court Room of said 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 the said deceased, at private sale, as shall 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.

Dated July 3rd, 1888.

ELIAS A. SMITH,
Probate Judge.

TERRITORY OF UTAH, } ss.
County of Salt Lake. }

I, John C. 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 Order to show cause in the matter of the Estate of John Larsen, as appears of record in my office.

In witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 3rd day of July, A. D. 1888.

[SEAL.] JOHN C. CUTLER,
d 4w Probate Clerk.

NOTICE

Of Sale of Real Estate at Public Auction.

NOTICE IS HEREBY GIVEN, THAT in pursuance of an order of the Probate Court of Salt Lake County, Utah Territory, made on the 12th day of June, 1888, in the matter of the guardian of the estate and person of George F. Winter, a minor, the undersigned, the guardian of the estate and person of said George F. Winter, will sell at public auction to the highest bidder for cash, lawful money of the United States, and subject to confirmation by said Probate Court, on Tuesday, the 17th day of July, 1888, at 11 o'clock a. m., at the south front door of the County Court House of Salt Lake County, in the City of Salt Lake, Utah Territory, all the right, title, interest and estate of said George F. Winter, a minor, of, in and to all that certain piece or parcel of land, situated in the City and County aforesaid, and described and bounded as follows, being a part of Lot four, in Block ten of Plat A, Salt Lake City survey, commencing at the south-west corner of said lot, thence east 6½ rods, thence north 20 rods, thence west 6½ rods, and thence south 20 rods to the place of commencement.

Terms and conditions of sale, lawful money of the United States; ten per cent of purchase money to be paid to the Auctioneer on the day of sale, balance on confirmation of sale by said Probate Court, deed at expense of the purchaser.

JOHANNA WINTER,
Guardian of the estate and person of George F. Winter, a minor.
Salt Lake City, June 23, 1888.

LEGAL NOTICE.

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

In the Matter of the Estate of John Riches, deceased.

Order appointing time and place for Settlement of Final Account and to Hear Petition for Distribution.

ON READING AND FILING THE PEtition of Isaac Riches and John Riches, administrators of the estate of John Riches, deceased, setting forth that they have filed their final account of their administration upon said estate in this court, that all the debts have been fully paid and that a portion of said estate remains to be divided among the heirs of said deceased, and praying among other things, for an order allowing said final account and of distribution of the residue of said estate among the persons entitled.

It is ordered that all persons interested in the estate of the said John Riches, deceased, be and appear before the Probate Court of said Court, in the County Court House at Salt Lake City on the 19th day of July, 1888, at 11 o'clock a. m., then and there to show cause, why an order allowing said final account, and of distribution, should not be made, of the residue of the estate among the heirs and devisees of the said John Riches, deceased, according to law.

It is further ordered that the Clerk of this Court cause copies of this order to be posted in three public places in Salt Lake County, and published in the DESERET EVENING NEWS, a newspaper printed and circulated in Salt Lake County, three successively prior to said 19th day of July, 1888.

ELIAS A. SMITH,
Probate Judge.

Dated June 6th, 1888.

Territory of Utah, } ss.
County of Salt Lake. }

I, John C. 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 Order appointing time and place for settlement of final account, and to hear petition for distribution in the matter of the Estate of John Riches, 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 6th day of June, A. D. 1888.

[Seal.] JOHN C. CUTLER,
Probate Clerk.
By H. S. CUTLER, Deputy Clerk. d3w

GUARDIAN'S SALE.

NOTICE IS HEREBY GIVEN, THAT in pursuance of an order of the Probate Court of Salt Lake County, Territory of Utah, made on the 18th day of June, A. D. 1888, in the matter of the estate of Warren B. Harrington and Thomas R. Harrington, minors, the undersigned Guardian of said minors will sell for cash in gold coin of the United States and subject to confirmation by said Probate Court on or after the 9th day of July, A. D. 1888, all of the right, title and interest of the said Warren B. Harrington and Thomas R. Harrington in all those certain lots, pieces or parcels of land lying and being situate in the City and County of Salt Lake, Utah Territory, and bounded and described as follows:

First—All that certain piece of land, commencing at a point Four, 4, rods east, E. sixty-five, 65, rods south, S. from the northwest, N. W., of Lot One, 1, in Section Eighteen, 18, of the Salt Lake Meridian, U. S. Survey in Salt Lake County, Utah Territory; thence east forty-four, 44, rods, to the west side of the Stateroad; thence south, S, seventeen and four-tenths, 17 4-10, rods; thence west, W., sixty-seven, 67, rods; thence south, S., seventeen and four-tenths, 17 4-10 rods; thence east, E., twenty-three, 23, rods; thence north, N., thirty-four and eight-tenths, 34 8-10, rods to the place of beginning, containing Seven and Twenty-eight one-hundredths, 7 28-100 Acres.

Second—Also that certain piece of land bounded and described as follows: Commencing Twelve, 12, rods South and Twelve, 12, rods West, W., from the South-West, S.W., corner of the South-East, S-E., quarter, ¼, of Section Fourteen, 14, Township One, 1, South of Range One, 1, West of Salt Lake Meridian U. S. survey in Salt Lake County, Utah Territory, thence West, W., Forty-eight, 48, rods, thence North, N., Thirty-six and Eight-tenth, 36 8-10, rods, thence East Forty-eight, 48, rods, thence South Thirty-six and Eight-tenth, 36 8-10, rods, to the place of beginning, containing Ten, 10, acres of ground more or less.

Bids or offers may be made at any time after the first publication of this notice and before the making of the sale. Bids must be made in writing, and left at the office of E. R. Young, No. 176 West, South Temple Street. Deed at expense of purchaser.

HANNAH HARRINGTON GARN,
Guardian of Minors.

E. R. YOUNG,
Attorney in fact for Guardian.

NOTICE

Of the Intention of the City Council to Extend Water Mains on Third Street From J to I Street.

NOTICE IS HEREBY GIVEN BY THE City Council of Salt Lake City of the intention of such council to make the following described improvement, to-wit: Extending and laying iron water pipes or mains along the following streets, namely: Beginning at the intersection of Third and J streets and running westward to I Street, and defray three-fourths of the cost thereof, estimated at five hundred dollars ($500), by local assessment upon the lots or pieces of ground within the following described district, being the district to be affected or benefited by said improvement, namely:

All of lots 1 and 2, block 32;
All of lots 3 and 4, block 38;
All of lot 4, block 34;
All of lot 1, block 51; all in Plat D, Salt Lake City Survey.

All protests and objections to the carrying out of such intention must be presented in writing to the City Recorder on or before Tuesday, July 31, 1888, being the time set by the said Council when it will hear and consider such objections as may be made thereto.

By order of the City Council of Salt Lake City, made June 26, 1888.

HEBER M. WELLS,
City Recorder.

NOTICE

Of the Intention of the City Council to Extend Water Mains on Ten Ire, Plum and Quince Streets.

NOTICE IS HEREBY GIVEN BY THE City Council of Salt Lake City of the intention of such Council to make the following described improvement, to-wit: Extending and laying iron water pipes or mains along the following streets, namely: Beginning at the terminus of the present main at or near the intersection of Centre and Vine streets thence northerly along Centre Street to Plum Street, thence westerly along Plum Street to Quince Street, thence southerly along Quince Street to Currant Street, and defray three-fourths of the cost thereof, estimated at three thousand one hundred and seventy-five ($3,175) dollars, by a local assessment upon the lots or pieces of ground within the following described district, being the district to be affected or benefited by said improvement, namely:

All of lots 1, 2, 3, 4, 5 and 6, block 4;
All of lots 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11 and 12, block 7;
All of lots 1, 2, 3 and 4, block 8;
All of lots 2, 3, 4 and 5, block 12;
All of lots 1, 2, 3, 4, 5, 6, 7, 8 and 9, block 13;
All of lots 1, 2, 3, 4, 5, 6 and 7, block 16;
All of lots 3 and 4, and the west half