

SUNDAY SERVICES.

Elders Aubrey and Stayner at the Tabernacle Yesterday.

Religious services were held in the Tabernacle, Sunday, Oct. 16, 1887, commencing at 2 p. m., High Councilor Henry P. Richards presiding.

The choir and congregation sang: The great and glorious Gospel light Has ushered forth unto my sight.

Prayer by Elder Charles F. Wilcox.

The choir sang the hymn: Behold the great Redeemer die, A broken law to satisfy.

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

ELDER THOMAS AUBREY

was the first speaker. He said the call to address the congregation had been quite unexpected to him. He had not been accustomed to talking to such a large assemblage of people. But whether the number was great or small, he realized the necessity, as an Elder in Israel, of the inspiration of the Holy Ghost. There were few of the Saints, if any, who had not a testimony to bear of the truth of the Gospel. This testimony it was the privilege of all who obeyed the Gospel to receive. The Elders, when they presented the divine message, promised that those who accepted it would know of the truth of the doctrine, and that promise had been verified. The principles of the Gospel had emanated from heaven. They were the same as those taught by Jesus and His apostles. The "Mormons" had no new system, but the everlasting Gospel that should be preached to all the world as a witness before the end should come. The Lord had set His hand to accomplish the restitution of all things, as He had declared He would do. This work would be accomplished as the Lord had always accomplished the spread of His Gospel through the agency of those whom He chose and ordained, and who honored Him. In performing these duties, His disciples had received explicit instructions as to the course which they should pursue. Like the Apostles of old, they enjoyed the power of God. The Lord had called the weak and the unlearned to preach His Gospel, and had made them strong in His service. Through the work of these servants the Saints had heard the divine message, and had accepted it through the inspiration of the Holy Spirit, which rested upon the honest in heart. In his labors as a missionary, the speaker had learned how averse the majority of the people were to knowing God and Jesus Christ whom He had sent. But although many rejected the Gospel that did not change the fact that it was true. It had been the same in all ages. A very small proportion of the earth's inhabitants were willing to receive the testimony of the servants of the Most High. Even in the professed religious world, the words of the Elders were frequently unheeded, and their declaration to the people that they came as messengers from the Lord received little attention. Yet they spoke the truth, and as Jesus said, "My sheep hear my voice, and a stranger they will not follow."

The Saints sometimes felt that they were in an unpleasant predicament, but there was no cause for fear, for the Lord was at the helm and would bring salvation to the pure in heart. The speaker was thankful that he had been permitted to live in the present age and to receive the Gospel. It was beyond the power of mortals to fully appreciate its blessings. The Lord was preparing a people for His second coming, and the judgments to be poured out on the earth immediately prior to that great event were being made manifest. Whoever repented of their sins and followed the commands of the Almighty would be enabled to escape these great judgments, while those who did not would be required to suffer for their sinfulness. The speaker exhorted the Saints to seek to the Lord for the deliverance of His people from bondage. This could be done only by strict adherence to the truth; such blessings came only through the way the Lord had ordained, which would bring off the work of God triumphant over all evil.

ELDER ARTHUR STAYNER

next addressed the congregation. He said the book of Doctrine and Covenants contained revelations given in the latter days by Jesus Christ to Joseph Smith, the Prophet, Seer and Revelator of the Church of Jesus Christ of Latter-day Saints. It may be an astonishing statement to strangers to say that the Church is not founded on the Bible. The Latter-day Saints believe that book fully; they believe it to be just what it purports to be—the history of God's people anciently, and of the labors of the Savior, and that it contains much of His divine instructions. The Saints believe the Bible to be an inspired book, containing many divine truths concerning the way of life and salvation. The Doctrine and Covenants was just as much an inspired book as was the Bible, to the Saints, with this difference, that the instructions in the Doctrine and Covenants were given in the latter day, direct from the Almighty, for the establishment of His Church according to the same order as in ancient times. Men usually objected to any new

doctrine. "Mormonism" was not a new doctrine, however, but the everlasting Gospel, and the only plan by conformity to which man could receive exaltation in the presence of God. The Almighty had set His hand to prepare a people for His second coming. He had reiterated the law He had given anciently, "Thou shalt love the Lord thy God with all thy might, mind and strength; and thou shalt love thy neighbor as thyself." Although the name of Christ had been handed down in honor, through the universal apostasy His power was taken from the earth. This power He had restored in the present age, and had again revealed His will to his children. There was nothing revealed in the latter day that did not accord with that revealed anciently, but it was in many respects more plainly adaptable to the understanding and needs of the people, because of the changed conditions; it sets forth the organization of the Church, and gives rules for the guidance of the officers and members. The Saints used the Bible as the word of the Lord. Yet without that record they had obtained in modern times, revelation for their guidance to salvation. In the Doctrine and Covenants, section 59, verse 29, the Lord had declared:

"And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done."

There was no subject more interesting to the Saints than that which would turn the telescope of the Spirit into their own hearts. If they were to admit therein the searching influences of the Holy Spirit, there would be nothing of more profit to them. Jesus said, "What profiteth it a man, if he gain the whole world and lose his own soul?" In mortality men are apt to become engrossed with its temporalities, and to neglect the weightier things of the kingdom. When the Saints received the Gospel, did they feel the responsibility of the mission they took on themselves? Did they realize the smallness of their number compared with that of the rest of the world? Were they prepared to realize the responsibility of the covenant they made with God, and were they to-day prepared to give an account of their stewardship? If they could answer this latter question in the affirmative, they would be cleansed from all sin, and would be in a condition to ask for and receive all things that were for their good. They would be filled with the Holy Ghost, and would do all things with an eye single to the glory of God. Wherein they fail to meet this requirement, there is something they have left undone—and to that extent Satan has influence over them. There must be something of pride, self-will and covetousness among them; there must be some lack of charity, some tendency to evade the responsibility of conforming to the truth. If they are not prepared to accept that responsibility to-day, there will come a time when they must do so, and it was their duty to prepare for that time. With the blessing of being able to receive the instruction of the Holy Ghost, was involved a responsibility greater than all the world beside. In the world the teachings of the ministers of the various denominations were painfully devoid of the power of the Holy Spirit. This condition was easily observed by the Saints. When men were called before the bar of eternal justice, the Saints could not plead ignorance of the requirements made of them. If they wished to know whether they were forgiven of their sins they should ask themselves whether they have repented. If they have, they have been forgiven. The door of repentance was always open to them. They should learn to overcome temptation, and follow the pattern set by Jesus, and obey His divine injunction, "Thou shalt worship the Lord thy God; and him only shalt thou serve." Mammon was opposed to the God of heaven, and men were forbidden to worship the riches of this world. Jesus said, "Ye cannot serve God and Mammon." It was perfectly proper to obtain the means to sustain life, but the Saints must perform this labor under the influence of the Holy Ghost. All other things must be secondary to obedience to the Almighty. The Saints should always be in a condition to choose His service over all other things. They should beware of pride; they may have the riches of the earth, which God has provided for the use of man; but they should control their appetites and desires, and not love wealth more than they loved God.

Temptation was placed before them that they might overcome, and their energies and powers be developed. Without opposition their lives would be insipid and valueless. Without difficulties to overcome, they could not appreciate the blessing of intelligence. They had not arrived at the condition the Lord expected them to reach in purity of life before they could exercise fully all the gifts bestowed upon them. Until they did arrive at that condition they had not fulfilled the covenant they had made with the Almighty. The blessings of the Lord did not come without the conditions being fulfilled. Nor were they always of a temporal character, but the Lord bestowed those things on His children which would do them the most good.

The Saints should seek for power to draw near to the Lord, and serve Him in faithfulness. They should seek to Him for inducement with their families, to keep them from sin. This blessing was worth more than an abundance of

gold. They should pray for spiritual blessings, for the power that would cause the heavens to be opened, that light and intelligence and ability to overcome evil should be poured out upon them. These were blessings worth striving for on the part of the Latter-day Saints. They could not afford to be without them if they aspired to salvation in the presence of their heavenly Father. The redemption of Zion would not come till her inhabitants are cleansed from all iniquity.

After singing by the choir, the services were brought to a close by prayer by Elder Milando Pratt.

WOMAN AS A JOURNALIST.

WHAT THE CHIEF EDITOR OF THE "NEW YORK HERALD" SAYS ON THE SUBJECT.

Dr. Hepworth, of *The Herald*, needs no introduction, as his clerical duties, his books and lectures to young men have made him known throughout the country. Dr. Hepworth is quoted by all who have met him as possessing the manners of a Chesterfield. He is of strikingly intellectual appearance and invites confidence at sight.

"Be seated, please," he said kindly, as I entered the editorial office. With him I resolved to try other tactics than those I had pursued with his great rival. So I said:

"Dr. Hepworth, I want a position on *The Herald*."

"Yes?" inquiringly looking up with an encouraging smile, and adjusting his glasses as if to get a better view of the one who had made such a bold demand.

"What can you do?"

"Anything," I replied, with a candor that was probably about as startling as it was true.

"Well, that's what *The Herald* is in search of. We want talent, and we are always glad to give everybody a trial. Sometimes we are compelled to search for the person we desire. Mr. Bennett has told me to allow every reporter to try writing editorials. I try first one and then another; and what if I am disappointed times innumerable? I am bound, some times, to find the talent we are in pursuit of, and when that occurs the reporter chosen has secured himself a permanent position. Just as soon as the man with that talent is found I'll transfer him from the reporter's room to the editorial desk."

"Do you object to women entering newspaper life?"

"No, I do not object; but still there are many things about it not suitable for women. I could not think of sending one to the police or higher criminal courts, as I could a man. Even if I did, the officials there would give her as little information as they could, in order to get rid of her, and very likely, just as she was leaving, the most important news would take place. Now a male reporter would stay there and hear and judge of the cases for himself. As all that the paper cares for is the news, it could not afford to be represented by one continually liable to lose important information. But crime and criminals, though important, do not engross all our columns, and there is much other work women can do, and do well. In this respect I might specify the gathering and writing of clerical, fashion and society news. Until, however, the public demand a different kind of news, so long will women be unable to serve as all-around reporters. The very sources from which we obtain a large portion of our news renders it an impossible field for a woman. On account of the sensations and the scandals which are demanded by the present popular taste, a gentleman could not, in delicacy, ask a woman to have anything to do with that class of news. That is what bars her from reportorial success, absolutely."

"Do you favor employing women upon the work they can do?"

"Yes; because on such news matters they are preferable to men. But, do you know, they are a restraint in an office? The men do not feel at liberty to take off their coats or rest their feet on the desks; and then—I might as well add—they are too much of a guard morally. When they are within hearing men cannot give vent to their feelings in the language all grades of angry men employ; consequently the result is apt often to be serious." Here he looked up in a half dubious manner, as if to see what effect the statement had.

"Then, if you are not opposed to women, why don't you employ more?"

"Because, the work which they can properly do being limited, there is no demand for their services. We have a woman, an old journalist, whom we are sending to Ireland. If a woman has the same ability and the same means of securing news as a man, she has the same chance upon *The Herald*. What we demand is the best, and we don't care what form it comes in. When we find what we want we are willing to keep it at any price."—*Nellie Bly in Pittsburgh Dispatch.*

Information Wanted,

Of the whereabouts of Marie Nielsen Adamsen, who emigrated with the family of Anders Christensen, from Lolland, Denmark, to Utah, May 17, 1878. If either of the above named will correspond with A. N. Michaelson, Lovelen No. 6 P Nykjoberg p. Falster, Denmark, they will hear of something to their interest. *Bikuben* please copy.

THE POTENT STEAM WHISTLE.

STANLEY AND OTHER EXPLORERS SCARING THE NATIVES OUT OF THEIR WITS.

When the traveler takes a steamboat for the first time up an unexplored river he usually finds that the whistle is as potent as a howitzer would be in keeping unfriendly natives at a respectful distance. The cable informed us the other day that when Stanley reached the big town of Yambouga, on the Aruwimi River, the village was depopulated in a twinkling by a blast from one of his steamboat whistles. When they found that nothing had hurt them, however, they came back. The scare they got may have accounted for the friendly reception they gave Stanley. When he visited this town several years ago the people would not sell him a particle of food. They had an abundance, as he was able to ascertain, though they pleaded that they were in a starving condition. This time, however, they sold him plenty of eatables, and did what they could to spread him on his way.

Nothing impresses a savage more than a big noise, and nothing inspires him with greater terror than a noise he does not understand. Baron Von Scherwin says that firearms are chiefly useful to the Congo natives for the noise they can make with them. He thinks the native with a gun in his hand is not half so much to be feared as when he is armed with his lance. Flintlock muskets and gunpowder are two leading articles of import into the Congo region, but as yet the natives use them merely to contribute a regular Fourth of July racket to all festive occasions. Whole keels of gunpowder are sometimes burned to celebrate a victory in war or the advent of a new chief. Sometimes the wretched guns burst, to the great personal injury of the men who handle them, but these tragic incidents do not shake the native faith in the white man's shooting iron as, on the whole, a very innocent and most enjoyable plaything.

But these puffing steamboats that are evidently things of life are great sources of terror on first acquaintance, and when the strange swimming monster emits an unearthly shriek everybody within hearing feels that it is high time to take to the woods.

Grenfell, Wolf and other Congo explorers triumphantly proved the efficacy of the steam whistle on occasions when the natives were determined to be hostile at short range; and when Captain Everill ascended the Fly River in New Guinea, two years ago, meeting many unfriendly tribes, a blast from his steam whistle was usually enough to cause a let up in the showers of arrows that everywhere greeted him.—*New York Sun.*

The Carp Car.

A. M. Musser, Esq., is in receipt of the following:  
HELENA, MONTANA,  
October 17, 1887.

Dear Mr. Musser:

We are thus far on our trip to Salt Lake City (via Portland, Oregon,) with a carload of carp. We have quite a number of stops to make in Oregon and Washington territories.

Expect to be at Boise, Idaho about one week from to-day, and go from there direct to Salt Lake City. Will telegraph you from Boise City or would be glad to have you meet us there to assist in the distribution.

I have with me, Mr. W. F. Hornaday taxidermist of the Smithsonian Institute. We are making a collection of live animals to take back with us, and have already one bear, one deer, and a fox. Should you know of any, we would be glad to add to our collection.

Yours Truly,  
J. FRANK ELLIS,  
In charge of Car No. 1.

Mr. Musser asks: "Who will bring in a mountain lion and a mountain sheep—one or both—for these gentlemen?"

The car may be looked for here about the 23rd inst.

A dispatch dated Albuquerque (N. M.), October 13th, says: "The body of Thomas Wright who was killed at his ranch in Valencia county, was brought to this city last night, and after being embalmed by undertaker Mountfort, was buried to-day. The circumstances of Mr. Wright's death appears to be as follows: Wright and a brother owned a ranch in Valencia county and had two Mexican employed. Yesterday, in rounding up the cattle on the ranch, one of the Mexicans claimed a calf as his, which was denied. Words followed, and the Mexican applied an opprobrious epithet to Wright, who was on horseback, at which he reached for his Winchester, but before he could secure it the Mexican fired, striking Wright in the right cheek and killing him almost instantly. Wright's gun exploded a moment later, killing his assailant. There were an American and a Mexican present, and when the two men fell dead the Mexican secured the arms of the two dead and drove the American to an adjacent building, after which he made his escape. It will be remembered by those who attended the Territorial Fair that Wright took the second premium in the cowboy roping and tying tournament."

A Sore Throat or Cough, if suffered to progress, often results in an incurable throat or lung trouble. "Brown's Bronchial Troches" give instant relief.

The best medical writers claim that the successful remedy for nasal catarrh must be non-irritating, easy of application, and one that will by its own action, reach all the remote sores and ulcerated surfaces. The history of the efforts to treat catarrh during the past few years obliges us to admit that only one remedy has completely met these conditions, and that is Ely's Cream Balm. This safe and pleasant remedy has mastered catarrh as nothing else has ever done, and both physicians and patients freely concede this fact. The more distressing symptoms quickly yield to it.

Catarrh, Hay or Rose Fever.

The cleansing, soothing and healing properties of Darby's Prophylactic Fluid are experienced in the treatment and cure of Catarrh and kindred complaints. The Fluid soothes and heals the inflamed membranes and removes the offensive odor that characterizes the disease. Should the inflammation have reached the throat, the Fluid as a gargle to allay the inflammation and to disinfect.

DISEASE IMPOSSIBLE.

Yes, utterly "impossible," when all malarial poisons are driven out of the system, leaving the Blood New, Rich and Pure. No place for eruptions, ulcers, or Rheumatism, when all Blood taint has been eradicated by the use of

BROWN'S SARSAPARILLA.

and Dandelion with Iodide of Potassium. Thousands of witnesses, among them the best Druggists and Physicians, testify to the wonderful cures wrought by

BROWN'S SARSAPARILLA.

all diseases of the Blood, Liver, and Kidneys. Use only the BEST medicines.

COUNTY RECORDERS

Requiring Marriage License Records in printed forms, convenient for filing up without much writing, or for any other kind of Records or books, can obtain them on short notice and reasonably terms at the DEERET NEWS OFFICE, Salt Lake

ELY'S CATARRH Cream Balm

Cleanses the Nasal Passages, Alleviates pain and Inflammation, Heals the Sores, Restores the Senses of Taste and Smell.

TRY the CURE HAY-FEVER

A particle is applied into each nostril and is agreeable. Price 50 cents at druggists; by mail, registered, 60 cts. ELY BROTHERS, 233 Greenwich St., New York.

STRAYED!

FROM THE SECOND WARD STORE, on October 4th, 1887, one large, gentle, bay mare COLT, nearly 2 years old. Had halter on when lost. The finder will be liberally rewarded by returning the same, or giving information that will lead to its recovery. E. P. BRANTING, Second Ward, Salt Lake City. d3 s2 w1

STRAYED

FROM ELIAS SMITH'S PASTURE, October 13th, 1887, a dark brown MARE, 8 years old, black mane and tail, white spot in forehead, white spot on nose, lame in left front foot, one front foot white, one hind foot white; no brand. Any person finding same and bringing to Wilford Woodruff, Jr., No. 26 s., West Temple St., south of Valley House, will be suitably rewarded. d3 w

WILFORD WOODRUFF, JR.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One roan HEIFER, one year old, white under belly; no marks or brands visible. If not claimed and taken away within ten days from date, it will be sold according to law, to the highest cash bidder at 10 o'clock a. m. at my corral. A. V. ROBISON, District Poundkeeper. Dated at Sapiro, Utah, Oct. 14, 1887.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One bay HORSE, 4 or 5 years old, brand resembling JF combined on right shoulder, and J on left shoulder; the right shoulder has been broken. One brown horse COLT, 3 years old, brand resembling S on left thigh, star in forehead, and right hind foot white. One red STEER, 18 months old, branded 2 on left ribs, under half crop in left ear, and swallow fork in right ear. One spotted brindle STEER, 15 months old, crop and two slits in left ear, swallow fork in right ear, and an illegible brand on left hip. If the above described animals are not claimed and taken away within ten days, they will be sold at public auction, at the estray pound, Cedar City, at 10 o'clock a. m., October 24th, 1887. RICHARD PALMER, Poundkeeper. Cedar City, Oct. 14, 1887.