

yields 15,000,000 gallons per day. That from Hunter's Mill will, I judge from inspection, be as great. The cost of a pumping plant is slight compared to the cost of water mains, but we cannot bring water six or seven miles without expending considerable money, adopt what system we will. I am not able to say that the present owners of these water rights could not divert the streams away from a city pumping plant when existing leases expire, but as this water cannot be for irrigation except by pumping, it is very probable that arrangements could be made by the city for perennity.

Respectfully submitted,
K. H. TERHUNE, M. E.
July 25, 1888.

The communication was received with thanks, and filed for the information of the Council.

M. H. Walker and others owning or occupying premises abutting on Second South Street, requested that the petition of W. H. Remington and his associates for a franchise on Second South Street for a tramway, be granted in preference to any other. The petition was filed to be considered with the report of the committee on streets.

ASKS FOR A BIG THING.

W. H. Remington presented the following petition:

Your petitioner, W. H. Remington, respectfully shows to your honorable body, in view of the report of the committee heretofore appointed to consider the petition heretofore presented, by your petitioner, from which it appears that the route asked for by your petitioner was not made sufficiently definite; that the route by which I desire to go to the Hot Springs, as formerly requested, is along Third West Street, starting in front of the Utah Central Depot, thence north along said street to Ninth North Street; thence west on Ninth North Street to the Utah Central Railway; thence by way across private property to the Hot Springs. Before reaching the Hot Springs, it may be necessary to use part of the public highway which runs north from the City of Salt Lake, and your petitioner requests the authority to do so should it become necessary. The motive your petitioner desires to use on that part of the line is electricity, if it should be found practicable and safe, if not, then your petitioner desires to

USE LOCOMOTIVE ENGINES

from the Utah Central Railroad to Beck's Hot Springs by the route named. In connection with that route, it will be necessary for your petitioner to have some direct and feasible access from the depot to Main Street, and through Main Street to the residence portion of the city on the east side thereof. There are but four roads leading west from Main Street that can be of any service in running from Main Street to the depot; these four are South Temple, First South, Second South and Third South streets. The other streets leading westward were connections merely with the extension of Main Street, as the business portion of Main Street proper ends on the north at South Temple Street, and on the south at Third South Street. A connection with East Temple Street, either below or above those points, is not a connection with Main Street. Your petitioner heretofore asked for a franchise of the use of both First South and Second South streets, leaving the other two avenues to the west for the present system. In view of the report of the committee, your petitioner thinks the route formerly asked could be so modified as to use only Second South Street; but to enable him to carry on and complete this work, which will be of great benefit to this city and its citizens, and which will bring into this city to be expended therein several hundred thousand dollars, it is absolutely necessary that your petitioner should have at least the whole of Second South Street. Your petitioner therefore prays that he may have the franchise for building a single or

DOUBLE-TRACK TRAMWAY,

to be operated by any safe or practicable motor, except locomotive steam engines, from the terminus of his other route (already described) in front of the Utah Central Railway depot on Third West Street, thence south to First South Street, thence west to Fifth West Street, thence south to Second South Street, thence east to Tenth East Street, thence south to Fourth South Street, thence west to Third West Street, thence north to Second South Street. In connection with the above your petitioner also asks the following collateral franchises: Running south from Second South Street, on Sixth East, to Liberty Park; also running south from Second South Street on West Temple Street, to the city limits. These modifications of the route have been rendered necessary in consequence of the changes made in view of the report heretofore made by the committee.

In this matter, your petitioner represents capital much greater than that already invested in street railways of Salt Lake City. When your petitioner began the discussion of this question and the effort to procure capital with which to build this system of rapid transit, Second South Street was entirely unoccupied—no tramway had been built upon it. No larger amount of capital has been expended in building the present track now placed thereon. That track has been placed there while your petitioner has been

TRYING TO OBTAIN

the franchise. Your petitioner is willing to purchase that track at its actual cost, so that a grant to your petitioner of said franchise for Second South Street inflicts no wrong on the present system of street railway; there were but three other avenues to the depots left, while your petitioner will have but one. In view of all these circumstances, your petitioner believes he is but asking a plain right in requesting that he may be allowed the franchise mentioned in this petition, and therefore your petitioner prays that you will grant him the privileges and franchises hereinbefore described.

W. H. REMINGTON.

The petition was filed to be considered with the report of the committee on streets.

E. Sells and others asked that the Council would use all possible means to expedite the exchange of canal water for water from Parley's Cañon Filed.

Jesse W. Fox presented a map showing the location of all water mains in this city, which was accepted. Watermaster C. H. Wilken represented that a Mr. Cooper had a wa-

ter tank on his premises on First North Street which reduced the supply of water needed for irrigation, and as he was able to obtain water from the mains, he suggested that the use of the tank be stopped. The watermaster was authorized to cut off the water from the tank.

The committee on streets, to whom was referred the petition of Lovina Woodmansee, asking that the Salt Lake & Fort Douglas Railway be requested to remove its track from the sidewalk in front of her premises, reported that the company had agreed to arrange the matter satisfactorily. Adopted.

BOARD OF HEALTH.

Alderman Riter offered a bill for an ordinance providing for the establishment of a board of health, which provides rules and regulations to prevent the spread of contagious diseases. The bill was read and referred to the committee on municipal laws.

The committee on streets reported that they had examined the report of the supervisor, and found it to be correct. Adopted.

Alderman Webber read a letter from G. G. Bywater stating that he had examined the fire engine and found the crown-plate cracked, and the engine out of repair.

Chief Ottinger stated that he feared the engine in its present condition would not hold out should a fire occur which would require its use for any length of time.

On motion of Alderman Webber, the Mayor was authorized to purchase a new engine.

The resolution of Alderman Sharp authorizing the Mayor to sign an agreement in behalf of the city with parties owning water rights in Parley's Cañon Creek, was spread upon the minutes.

RATE OF TAXATION.

The committee on finance, to whom was referred the report of the city assessor in regard to the assessment roll for the current year, recommended that the rate per cent. of taxation for 1888 be fixed at five mills on the dollar, apportioned as follows: Two mills to defray contingent expenses; two mills to keep open and repair streets; and one mill to regulate, control and distribute the waters of the city, and recommended that the compensation of the city assessor and collector for the current year be fixed at \$2,100. Adopted.

Alderman Riter called attention to the fact that a vast amount of water is being wasted through violation of the ordinance regulating the use of sprinklers, etc., and upon his motion, the marshal was directed to detail two officers to look out for offenders.

AFTER THE LOAFERS.

Alderman Pyper introduced a bill for an ordinance to prevent persons obstructing the sidewalks. It provides that whoever wilfully remains standing, lying or sitting down on any of the sidewalks of this city, or within twenty feet thereof, for a longer time than ten minutes, in such manner as to obstruct the free passage of foot travelers, or who obstructs the sidewalks in the manner described for more than two minutes after being requested to move on by the marshal or any police officer, or who remains on the sidewalk in any portion of the city in the manner above described, shall be deemed guilty of a nuisance. The bill was read and ordered printed.

On motion of Alderman Riter, consideration of the report of the committee on streets in relation to the petitions for franchises, was deferred for one week.

The committee on finance was instructed to prepare the bonds for the market by September 1st, as provided by the resolution.

Councilor Dooley made a motion authorizing the committee on sewage to employ a competent engineer, for such time as his services might be needed. Action was deferred for one week, to allow time to hear from Mr. Lowrie.

The Council then met as a

BOARD OF EQUALIZATION,

when the following report from the city recorder was presented:

Gentlemen—Referring to the protests to certain extensions of the water mains, referred to me July 3d, for the purpose of ascertaining if the persons signing the said protests covered more than one half in value of the property to be affected or benefited by the said improvements, as appears from the last year's assessment roll, I beg to report as follows:

Proposed extension along Fourth South Street, from West Temple to First West Street:

Valuation protesting.....	\$24,900
Valuation not protesting.....	4,400
Total valuation.....	29,300

Proposed extension along E Street, between Third and Sixth streets:

Valuation protesting.....	\$ 4,600
Valuation not protesting.....	8,950
Total valuation.....	13,550

Proposed extension along D Street, between Third and First streets:

Valuation not protesting.....	\$ 5,700
Valuation protesting.....	5,100
Total valuation.....	10,800

Note.—A fair valuation of the property belonging to the Twentieth Ecclesiastical Ward whose property would be assessed for the extension, would be \$6,000, which, if added to the valuation not protesting, would make a total of \$11,700 in favor to \$5,100 against the extension.

It was decided to proceed at once with the extensions in those districts where the valuation in favor of the work exceeds that opposed to it, while in the other case the improvement will not be made.

THE CENTRE STREET EXTENSION.

Councilor Carlson called attention to an uncertainty existing in the minds of lot owners adjacent to the streets along which the water mains are to be extended on the Seventeenth and Nineteenth Ward benches, viz: Centre, Plum and Quince streets, as to whether laterals would be laid to supply those residents whose properties were in proximity to said streets and to be included in the assessment, yet having no actual frontage on the streets named. He stated that this uncertainty would probably develop into protests against the extension unless some action were taken by the Council defining its position in regard to the matter. It was then, on motion of Councilor Carlson, decided to be the sense of the Council that pipes smaller in size, but of sufficient capacity to abundantly supply residents, be laid along all intersecting streets whereon was located premises that could not be supplied from the mains except by trespassing upon other people's lots.

The Council adjourned for one week.

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, July 22, 1888, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy.

Prayer by Elder John Sears.

The choir sang:

Behold the Mount of Olives reared:
And on its top Messiah stand.

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

ELDER JOHN MORGAN

was called to address the congregation. He read from Hebrews, chapter vi, verses 1 and 2:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

I do not know that I shall endeavor to be confined to the text, but desire that I may be guided and strengthened by the Holy Spirit, to bring forth those things that are acceptable to our Heavenly Father. The doctrines believed in by the Latter-day Saints are not generally understood in the Christian world. The fundamental principles, referred to by Paul as the doctrine of Christ, the Saints believe should be obeyed in order for a man to place himself in communion with God. They believe that those who present themselves as candidates for admission to the Church should have faith in God, and in all the principles of the Gospel. If a man has this faith it will increase until it brings to him an actual knowledge of the things of Christ, if he is faithful in keeping the law.

Paul speaks of the power and influence of faith, and tells of marvelous works of those who exercised it in ancient times. For instance, through faith, the mouths of lions were stopped for the preservation of a servant of God, and the fiery furnace had no power over the three Hebrew children. It is this principle of power, this faith, that the Latter-day Saints believe in today—a faith that increases day by day until it culminates in a knowledge of the things of God. It is no blind faith, but is the broadest and deepest within the reach of men. It is the faith that constructed worlds—the moving cause of action in men everywhere. When the Latter-day Saints follow the injunction of the Apostle in cases of sickness, the prayer of faith brings the promised blessing, and it is because of a lack of faith that laying on of hands for the healing of the sick became obsolete in the Christian world.

Following this principle of faith, is that of repentance; and Paul, in writing to the Ephesians, says, in chapter iv, verses 25 to 32:

Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath.

Neither give place to the devil. Let him that stole steal no more: but rather let him labor working with his hands the thing which is good, that he may have to give him that needeth.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

This is the law of repentance, as the Latter-day Saints understand it—to cease doing evil and, and turn to the path of righteousness. Peter, the Apostle, in speaking to the people on the day of Pentecost, called upon them to repent. Faith had been begotten in their hearts, and they asked what they should do. His reply was not alone to the sinner, but to the devout men, and to the ministers of the day, who were assembled there:

Repent, and be baptized, every one of you in the name of Jesus Christ for the remis-

sion of sins, and ye shall receive the gift of the Holy Ghost.

They were to repent of their erroneous ideas in every form, and to believe on the Lord Jesus. There is an idea in the world that repentance consists in lamenting for things that men have done. The Saints believe that a man may mourn over sins, but if he turns not from them, such repentance will lead him down to darkness. For instance, people join the Church, and after going on for a brief season, depart from the faith. They either did not repent in the first place or they turned again to their sinfulness, and their repentance availed them not. They ran for a time, but when the night came, or persecution raged, they shrank from the struggle and put aside the armor of righteousness. But if a man repents properly he will walk in faithfulness and have charity for all men. If he does not truly repent he will fall in his efforts and hopes for exaltation.

Men have various ways of weighing the faith of their fellow-men. I remember once hearing a minister extolling the faith of the Prophets of old. He told his hearers they would have their faith tried, not as Abraham and others did, but this way: Said he, my salary last year was \$1200; this year I want \$1500, and if you do not furnish it to me it will be because of a lack of faith on your part. I thought that if Jesus had been there He would have been contented as without faith, because he was without the dollars necessary to aid in increasing the minister's salary.

The Apostle Paul also refers to the doctrine of baptism. He refers to it in the plural, as though there were more than one. The Latter-day Saints accept baptism as a fundamental law of the Gospel. Peter explained what baptism was for. In the Old Testament there is a record of an Assyrian being baptized seven times in Jordan to be healed of his leprosy. But this was not the baptism that Peter spoke of, for he declared that it was "for the remission of sins." It was a baptism that blot out the indebtedness of sinful actions. It is a plan whereby sin may be forgiven—a system whereby men can exercise faith, repent of their wrongdoing, and being baptized by one having authority, receive the remission of their sins. It is the baptism that John the Baptist taught and officiated in. The Latter-day Saints believe, as did the Apostles and disciples of old, that baptism is for the remission of sins in very deed, for the Lord has so declared.

As I have said, Paul refers to this doctrine in the plural, and the world have taken the idea of different forms of baptism. Nearly all Christendom admit that baptism by immersion is a proper form. They also hold to other forms because Paul speaks of more than one baptism. But he also speaks of the other baptism—not of a form, but of the baptism for the dead. The Saints accept this doctrine, and it is for this baptism of the dead that they are erecting these magnificent temples, and also for the redemption of the whole human family—a plan instituted by the Gods and now being wrought out by their children. The Saints today are sounding the trump of the Gospel to the world, and it is also their duty to labor for the salvation of the dead.

This is not such a strange matter. One of the learned divines of the day—Dr. Thomas, of Chicago—was recently disfellowshipped from the organization to which he belonged, for saying that he believed man would have an opportunity after death. I once heard Henry Ward Beecher, in Nashville, promulgate the same doctrine. These learned men are but following in the wake of the Prophet Joseph Smith. Dr. Goodrow, a prominent Baptist in Georgia, has recently been declared unfit to stand at the head of a seminary of learning in his district, because he had advocated the doctrine of an opportunity for man after death. The Chicago Times sarcastically referring to the action of a conference of Presbyterian ministers, recently said these worthies had, by a vote of 64 to 53, consigned to an endless hell all who did not accept their idea of the gospel in this life. The minority were in favor of giving a man a chance after death, but the majority had sealed the doom of mankind by taking an opposite view. It is not so with the Saints. They believe that their work continues beyond the veil, and that these men will be brought to a knowledge of the marvelous truths of the Gospel. I remember hearing a minister in a rural district in the Southern States, speak of the time when the angel would declare that time should be no longer. He said that there would be there some from the east, some from the west, a great many from the south and a few from the north. This minister had not yet got rid of his secession notions. It is easy to narrow down our own ideas on this matter, but that is not God's plan, for He has declared that every knee shall bow and every tongue declare that Jesus is the Christ. Yes, and all will admit that Joseph Smith is a Prophet of the Most High.

In the eighth chapter of the Acts of the Apostles, another principle is referred to. It is there related concerning the finding of people in Samaria who were willing to be baptized. But something more was necessary, and Peter and John were sent, for and prayed for the people that they might receive the Holy Ghost. The people had had faith, had repented and been baptized, but the Holy Ghost had not fallen upon

any of them. The record says, "Then laid they (Peter and John) their hands on them, and they received the Holy Ghost." There was one among them, Simon, who had been baptized, yet he had not repented. He saw the result of the application of the ordinance of laying on of the hands for the gift of the Holy Ghost—that those who had hands laid on them, received that Spirit. This is an ordinance ridiculed, as a rule, in the Christian world. The Latter-day Saints are accused of not believing the Bible. But when an Elder reads from the Bible the world find that, as Mr. Beecher remarked, "If we believed the Bible as the Mormons do, we would be better Christians." Then the Saints are found fault with for believing the Bible too much. This is especially true regarding the laying on of hands as an ordinance to bestow the Holy Ghost. Simon offered the Apostles money for the gift, and was sharply rebuked for his unrighteousness. The gifts of the Spirit are obtained by honest endeavor and faithful observance of God's laws, and cannot be purchased with money.

I freely accord to all men the privilege to worship as they please, and I claim the same privilege. The gifts of God are for all of His children who conform to those laws that entitle them to them, whether those children be rich or poor, learned or unlearned, after the manner of the world. The bestowment of the Holy Ghost follows after a proper observance of the Gospel ordinances. It is related in Acts, chapter xix, verses 1 and 2:

And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples,

He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

Evidently there had been a false teacher in their midst—one who had not taught the Gospel in its entirety. It was something like it is today, there were impostors who led people astray by presenting a portion of the ordinances of the Gospel. The record further states:

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the names of the Lord Jesus.

And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied.

It will be seen that they exercised the gifts of the Spirit, which Paul explains in the first epistle to the Corinthians, chapter xii, verses 7 to 11, as follows:

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gift of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues;

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The sects of Christendom claim to believe in the word of wisdom and of knowledge by that Spirit; but farther they will not go. No healings, no tongues, no prophecy for them. This is one of the things in which the "Mormons" believe too much in the Bible for the majority of professed Christians. The latter tell us that the Holy Ghost does not do these things now, but that it comes to us powerless, dead, as far as its action on the human family is concerned. Suppose you were to go to a hotel for dinner, and you were to be presented with a bill of fare on which you could read of the delicious viands, and after you had read it you were told that that was all you could have to satisfy your hunger. Would you think such a proceeding consistent? And yet today the Christian world are just as unreasonable in their demands upon the Latter-day Saints. They ask that we be satisfied with the spiritual bill of fare. But this is not in accordance with God's law. His Gospel always has the same power and efficacy. You are my witnesses today that the gifts of the Spirit are with the Latter-day Saints, and there are prophets in the midst of Israel, and the Lord is guiding His people to ultimate victory. Deprive the Saints of the Holy Ghost, and the vexed "Mormon" question will be solved. Take this spirit away and the organization goes to pieces. Anything that deprives the Saints of the Holy Spirit will destroy them. But so long as it is with them, so long will God be with them, and be their Guide, their Protector and Friend, which may He grant will ever be our blessed lot, in the name of Jesus. Amen.

The choir sang the anthem:

Great and glorious is Thy name, O Lord.

Benediction by Elder C. J. Thomas.

INVENTION

has revolutionized the world during the last half century. Not least among the wonders of inventive progress is a method and system of work that can be performed all over the country without separating the workers from their homes. Pay liberal; say one can do the work either at home or abroad; no special ability required. Capital not needed; you are started free. Cash this out and return to us and we will send you free, something of great value and importance to you. This will start you in business, which will bring you in more money right away, than anything else in the world. Grand success! Address: Howe & Co., Anglin, Maine.