

Parley's conduit.....	1,854
Street improvement.....	51,191
City and county build- ing.....	17,789
Interest on bonds.....	50,000
Paving.....	\$113,201
Less receipts.....	50,189-
Salary.....	263,065
Police department.....	48,031
Fire department.....	29,103
Street lighting.....	20,768
Irrigation department.....	22,424
Health department.....	21,568
Sewerage department.....	10,863
Engineering depart- ment.....	42,857
Street sprinkling.....	18,738
Cemetery.....	6,626
Oratory.....	3,794
Miscellaneous disburse- ments.....	3,821
Total.....	81,822
	\$364,845

The address was hotly debated for a period of two hours and various amendments suggested but all were voted down and finally the address was adopted without change.

Among the speakers were J. H. Moyle, Colonel Belle, Frank Jennings, Henry W. Lawrence, Mr. McCormick, James Devine, J. H. Ricketts, David Murdock, Judge Henderson, S. J. Kenyon, F. S. Richards, Fred Simon, D. C. Dunbar, Ex-Governor Thomas, W. S. McCormick and J. E. Dooly.

DEATH OF JOHN M. CHIDESTER.

WASHINGTON, Aug. 31, 1893.—I desire to convey to the readers of the News information of the death of John M. Chidester, on the 30th inst. The deceased was born on the 22d of January, 1809, at Pompey, Onondaga county, N. Y. He joined the Church in the spring of 1832, and left Michigan, where he was baptized, to join Zion's camp. He effected a junction with the camp some sixty miles from Kirtland and passed through all the vicissitudes of that memorable march. He settled with the Saints in Missouri, and like them was driven by the mob from place to place. At one time during the Missouri mobbing he was caught by the mob and condemned to death by hanging, for, as they said, the theft of a horse. Endeavoring to threaten to make him own to the stealing, they only succeeded in arousing his indignation until he unvauntingly informed them that the first one who laid his hands on him he would "lay out." The sympathy of part of the mob was aroused in his behalf and they swore with an oath such a brave man should be set at liberty.

Driven from his home in Missouri he went with his young family to Quincy, Ill., and after a year's sojourn there, settled in Commerce, afterwards Nauvoo.

In 1842 he went back to Michigan on a mission, and succeeded in converting and baptizing his mother, brother and sister.

In the expulsion of the Saints from Nauvoo Brother Chidester built and ran a ferry boat across the Mississippi river, and from the opening of the river in the spring of 1846 until the last Saint who wished to cross, Brother Chidester continued to ply his vocation.

Leaving the Mississippi, he wintered at Green Grove, and the following year went on to Council Bluffs. Locating in Ferryville, he built a grist mill for grinding corn. It was run by

horse power and proved a great convenience for the Saints.

In 1851 he landed in Utah and after wintering in Salt Lake went to Bountiful. In 1853 he moved to Spanish Fork and passed through the Indian troubles of that time. In 1858 he spent the winter in Parley's Park, and in 1859 moved to Salt Lake City where he lived in the Sixteenth ward, until called in 1862 to Dixie. He settled in Washington and has remained there ever since.

He was intimately acquainted with the Prophets Joseph and Hyrum, and it was his unfeigned joy to the last to bear testimony of their virtue and of the great work they were instrumental in founding in the latter days. Unflinching and undaunted in the cause of Zion, he was yet humble as a child.

Father Chidester was the parent of nine children, six of whom survive him. He was grandfather to 54 children, 89 of whom are now living. His great grandchildren number 73, of whom 64 survive.

May he rest in peace until the morning of the resurrection.

S. H. M. S.

A SERMON ON WORK.

"In what way can the numbers of men now out of employment, and with no prospect of obtaining any, make a start for themselves, as you have suggested?" was the question put to Bishop Wm. B. Preston today.

"Well, I will tell you, if the information will be of any use," was the reply. "In the first place, it means hard and persistent work, but the man who won't work need not expect success. Some people are raised to lives of ease, but such persons seldom amount to anything in being productive of great good to themselves or others. The men and women who come to the front are the hard workers, and the children of hard workers, who have had to fight the battle of life from the cradle and by hard ticks earn all they get. That is the class of which great men and women are made, and the rule holds good all through. Who are the most successful students in our colleges? Not those, as a rule, who have been reared with a silver spoon in their mouth, as some of our young people have been. They may get along because of their special opportunities, but as a rule they do not succeed in life. Those who are in the lead are they who have to work from the ground up, the energy of whose minds is developed so that they grasp the principles of learning and retain them while others forget.

"It is the same principle that governs in getting a living. If a man has energy and determination he will prosper. But to properly utilize his muscle he must direct his labor intelligently. He has brains to plan, and should use them. These people who have health and strength, who are out of employment, may, if they are willing to perform hard work, gain success by planning and properly directing their labors. They can go out and get from the soil that which they need for their sustenance, and they are in a better position to do that today than the people were in 1858.

"I will tell you what a man did

then, to illustrate this. He went down to where Payson now is, and got permission to work some land that was in the street. There he raised some vegetables and supplied himself and family with food. He had some bread to live on, and so that it would not be dry he wet it in the creek. He wanted some pork, and the only way he could get it was by obtaining a small pig, feeding it and waiting till it grew; then he had the pork. He also managed to get a cow, then some sheep, and his substance increased. What he did not have he went without. He planned and worked and prospered. Then he tried for a tract of land, but could not get it. He read in the DESERET NEWS of the settlement of Cache Valley. He went there, got land, and attained prosperity and comfort. It was done by persistent work, in times that were harder than these.

"There is plenty of land to be secured now without so much effort as this man put forth, if men and their families will work, and one need not even go outside of Salt Lake county for it, though there is less vacant here than some other places. Star Valley is just as good a place as Cache Valley was. Then there is all through Oneida State, for instance, and even in Cache Valley itself there is plenty of uncultivated land out of which a good living could be made. Why, within the past few years good land has been taken up within three or four miles of Logan, and there is more of it in that valley. Along the east side, at the base of the mountains, are to be seen patches of grain which mark where small tracts have been taken up as dry farms, and bring their owners a living. The water is near the surface so that the people can get wells. There is more of just such land.

"Then there is a great deal of land that is owned but is not cultivated. There is not a county in which this is not the case. This land may be secured for working on shares, and often on very favorable terms. If idle men would plan they could obtain a living and a start for themselves. Then they could progress and get small farms for themselves. The idea that prevails that a man should have a large tract to farm is an error. No one man can farm one hundred and sixty acres. He can do better with a smaller tract more thoroughly worked. Then he can raise his cows, horses, pigs, chickens and sheep and have everything he needs if he will only keep going. I speak of the farming industry, because that is where we get our bread, and almost the only thing left at present to do. We have got the country, and it is intelligent labor that makes it produce its strength.

"The trouble today is that some people are losing their 'grip.' They are out of work and don't know where to get it. They don't seem to realize that there is a chance to get out of the soil what they need, and it won't be any harder for them to live while the crops are growing than it is to live in idleness. They don't think. That is the cause. A man came to me the other day and said he had had no work for six months, and was out of everything. He wanted assistance. I asked him