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Among a few of the numerous points of superiority enjoyed by the patrons of this road between Omaha and Chicago, are two trains a day of PALACE COACHES, which are the finest that human art and ingenuity can create; its PALACE SLEEPING CARS, which are models of comfort and elegance; its PARLOR DRAWING ROOM CARS, unsurpassed by any; and its widely celebrated PALATIAL DINING CARS, the equal of which can not be found elsewhere.

At Council Bluffs the trains of the Union Pacific Ry. connect in Union Depot with those of the Chicago & Northwestern Ry. In Chicago the trains of this line make close connection with those of all Eastern lines.

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"NORTH-WESTERN"

If you wish the best accommodations. All ticket agents sell tickets via this line.

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GEO. D. WILLIAMSON, Gen'l Agent, Room 8, Windsor Block, Denver.
W. H. BABCOCK, General Western Agent, Omaha, Neb.

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GEO. P. ROWELL & CO., 10 SPRUCE ST., NEW YORK.

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DESERET NEWS COMPANY,
CORNER EAST and SOUTH TEMPLE STS., SALT LAKE CITY.

Utah Central Railroad.

NEW TIME CARD, APRIL 1, 1886.

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Going North.		Going South.	
Atlantic Express at	8.00 a.m.	Milford Express at	7.20 a.m.
Park City acc. U. & N. Express	4.00 p.m.		

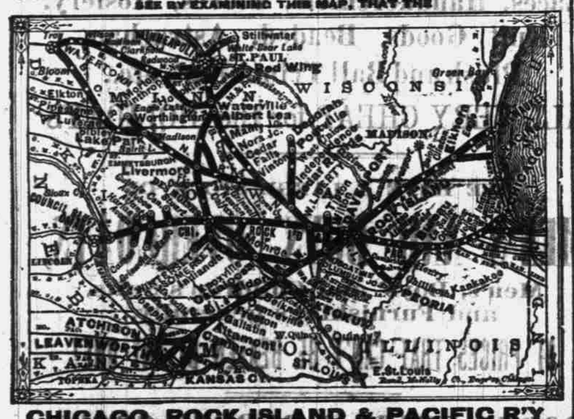
☞ Passenger Trains Arrive in Salt Lake, daily as follows:

From North.		From South.	
Pacific Express at	7.30 p.m.	Milford Express at	6.40 p.m.
Park City and U. & N. Express	11.25 a.m.		

FRANCIS JOPE, General Freight and Passenger Agt. JOHN SHARP, General Superintendent.

A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



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Guarantees Speed, Comfort and Safety to those who travel over it. Its roadbed is thoroughly ballasted. Its track is of heavy steel. Its bridges are solid structures of iron and stone. Its rolling stock is perfect as human skill can make it. It has all the safety appliances that mechanical genius has invented and expends ground upon. Its practical question is conservative and distinctively its discipline strict and exacting. The luxury of its passenger accommodations is unequaled in the Western passenger service of the world.

ALL EXPRESS TRAINS between Chicago and the Missouri River consist of comfortable DAY COACHES, magnificent PULLMAN PALACE PARLOR and SLEEPING CARS, elegant DINING CARS providing excellent meals, and between Chicago, St. Joseph, Atchison and Kansas City—restful RECLINING CHAIR CARS.

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Is the direct, popular line between Chicago and Minneapolis and St. Paul. Over this route solid Fast Express Trains run daily to the summer resort, pleasure localities and hunting and fishing grounds of Iowa and Minnesota. The rich wheat fields and grazing lands of interior Dakota are reached via Watertown.

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BOUNTY LAND DUE TO SOLDIERS of the Old Wars and Three Months' Extra Pay, and PAY FOR HORSES turned over to the Government during the last war, can still be collected.

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OFFICE—SOL. SOUTH & EAST TEMPLE STS.

EVENING NEWS.

Monday, Jan. 31, 1887

SUNDAY SERVICES.

Religious services in the Tabernacle, Sunday, January 30, 1887, commenced at 2 p.m., High Councilor H. P. Richards presiding.

The choir and congregation sang:

O Jesus, the Giver
Of all we enjoy.

Prayer was offered by Elder Chas. W. Stayner.

The choir sang:

I know that my Redeemer lives;
What comfort this sweet sentence gives.

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

Elder John Nicholson was called to address the congregation. He said the Saints had met for the purpose of offering their adoration to the Lord, to dwell on His goodness, and to partake, as children of the covenant, of the Sacrament of His supper. It was their duty to assemble and partake of this ordinance intelligently. Sometimes the ordinances of the Gospel were performed mechanically instead of in their spirit; this should not be. When the Saints partake of the Sacrament, it should be with a full mental view of the sacrifice before them—they should remember Christ and Him crucified; that as death by sin entered into the world, through His atonement life and the resurrection came; salvation was brought to light through obedience to His Gospel. The revelations given to the Church in this age through the Prophet Joseph Smith, who was raised up to restore the Gospel of Christ, direct the Saints to study the principles of truth that the people might know who and what they worship.

In the Christian world it was generally believed that there was only one God, without body parts or passions, three-persons, but one in substance, power and eternity; diffusive in his presence. The Saints understood that while the Father, Son and Holy Ghost were one God, they were three distinct personages. It was not usual among professed Christians to look upon the Creator as a person, but rather as an undefined being. Yet the ancient Prophets and Apostles were taught by Jesus, who died for the redemption of mankind, regarding these things, and they declared that Christ was the brightness of His Father's glory, and the express image of His person. Jesus had said, whomsoever hath seen me hath seen the Father. He came as the representative of His Father; He made no other claim, but often said that He came to do, not His own will, but the will of Him that sent him. When He presented Himself before John the Baptist for baptism, the latter, knowing who He was, seemed reluctant to baptize Him. But Jesus, setting the example of obedience, said to him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." When He was baptized, and as He came up out of the water, the heavens opened and the Holy Ghost descended upon Him in the form of a dove, and to a voice from heaven saying: "This is my beloved Son, in whom I am well pleased." There was the full Trinity of the Godhead, three distinct personages or entities, but none in purpose, knowledge and power. The Latter-day Saints worshipped the God of heaven. As John said, "In the beginning was the Word, and the word was with God, and the word was God". By Him all things were created. In Him dwells all truth, for He is the Fountain of truth. There dwells in Him the principles of love and justice; He is true, just and all powerful. The principles which characterized the Father also dwelt eternally in the Son, therefore they were one, and the unity was inseparable. It was the same with the Holy Ghost; the three were one God, yet separate personages.

When we worship God, we worship the principles of truth and justice in Him, and without which He could not exist in His exalted estate. It was in these principles that lay the power of salvation. This idea could be exemplified by a comparison: Among men were those who are the embodiment of noble and godlike principles, and they were respected for that cause. Take away those qualities and this veneration would cease. Truth, justice, love and all good were in the Deity, and we could venerate and worship Him in His exalted position.

It was a true principle that whatever truth we attained and conformed to in this life would remain with us in the life to come, and give an advantage in the resurrection over those who had not so far advanced. The plan of salvation was progressive in its character. The Gospel in its purity and power taught that every advantage gained which was comprehended and appropriated by those who received it was an advantage in eternity. Intelligence was the glory of God. The fundamental rule of salvation was morality. Unless the course of life harmonized with the truth as understood receptance and conformity were essential before salvation could be attained. A man could know the truth and yet his life be in conflict with it, because he did not have the moral basis which gave power to be saved. Those who desired to do the will of God, who were humble, even though they may be of meagre natural ability, if they had the disposition to righteousness, had the foundation of salvation, and had, not only time but the whole ocean of eternity before them for progress. The Gospel included all such people within its saving purview. No matter how talented a man might be, unless he had this moral basis he was without a chief constituent of salvation. It had been prophesied from the beginning that there would be a time when nothing that was sinful would exist on the earth. After six thousand years had expired, the Sabbatic era was to be introduced and Christ exercise universal dominion. The Saints looked for that day to come speedily, as the signs of the times indicated its approach. The commotions and revolutions which were foretold as precursors of that period were occurring. As a preparation for that time over fifty years ago, the Gospel was restored from heaven, the Church of Christ organized and a nucleus formed, whose principles would revolutionize the affairs of mankind. This work would be accomplished by the power of the Almighty, and not of that of man. In order to be partakers of that power, the Saints must be exemplars of the principles they had received. The Kingdom of heaven was here, and men saw it not, because they were not born of the Spirit.

There must be a purification among the people, before their deliverance could be wrought out. There were tens of thousands, however, among them who had not bowed the knee to Baal and never would. But there were incongruous elements among them which would be eliminated. There were forces among them working to this end. One of the most potent of these was the process of repentance. If there were those among the people who were impure, dishonest, unjust, then it was for every one of them to repent and make restitution. If they were not purified by this process another means of cleansing the body-religious lay in the application of the law of the Gospel in relation to sinners, and if the shepherds of the flock, those entrusted with the duty of rooting out iniquity, and others entrusted with the execution of the law, failed to perform their duties in this respect, they assumed a great responsibility. Sometimes, through a mistaken idea of mercy, corrupt persons were allowed to remain unchecked. Such course was frequently not merciful, but the reverse. It had been demonstrated in the history of this Church that the work of a good man in building up, strengthening and implanting the seeds of truth in the hearts of the people by the labor of a year, could be more or less destroyed by the actions of a wicked and corrupt person professing to be a servant of God, following after him in the same field. In manifestly alleged mercy there was some consideration to be given to the innocent and unwary liable to be affected by evil example. In some instances in the course referred to the supposed mercy was productive of grievous evil. The law should be applied to all alike, for the Lord was no respecter of persons. He demanded of His servants a similar impartiality. That which was wrong could not be tolerated. The matter of repentance submitted. The Lord had commanded that he who sinneth and repenteth not should be cast out. The sinner who would not repent could not properly complain at this condition being insisted upon. If none of these processes would reach the unrepentant sinner, there was one process which no right-thinking person could object to. Some people referred to the determined efforts to crush the Saints at the present time, and asked, "Where is your God now? Look at your situation, your brethren in prison or in exile, your segregated homes, the result of the power of those who are crushing you; why don't your God deliver you?" The purposes of God were not within the grasp of the mind of the natural man. It would yet be demonstrated that these very conditions would prove the best that could exist for the ultimate freedom and liberty of the Latter-day Saints. If ever there was a day when the powers of heaven watched over and cared for the Saints, as a mother watches over her sick child, that day is now, and this supervision would continue from this time forth. The Saints were co-operating with the powers of heaven. They were performing ordinances for the dead in holy Temples, according to the revelations of the Lord; and those who were behind the veil were co-operating with the Saints, for this was the time spoken of concerning the coming of Elijah, when the hearts of the children were to be turned to the fathers, and the hearts of the fathers to the children. The Gospel was being preached to the spirits in prison; they were receiving the benefits of the vicarious work that was being performed for them, and their hearts were being turned to the children. Through the operations of the powers behind the veil the process of purification of this people would go on, for there was union between the visible Church on earth and the Church beyond. Through this means those who were corrupt would be brought to the surface and cast out. Present conditions were helping these matters along, and the Saints would continue to progress until all things were known to them. Those officers who did not have the spirit of their callings would be known and removed, and others would fill their places.

The Prophet Joseph had stated that a time would come when this nation would depart from constitutional principles and trample them under foot; when secret combinations would exist, and anarchy and bloodshed reign; the Saints would find cause to weep over these things. Joseph further predicted it would be the high calling of the Saints to yet restore the principles of free government and maintain the Constitution. Those who were persecuting the Saints did not seem to see that in violating the Constitution they were even now forcing this people into the position of prominent defenders of the principles upon which this great government was founded. The situation was compelling the Saints to learn and understand more of the nature of the Constitution and correct government. This comprehension and appreciation of the principles of human liberty was being increased among them in the school of adversity through which they were passing. They were making a righteous demand for justice and constitutional freedom; and while they were advocating their maintenance the nation, to a large extent, was calling for then to be set aside, to overthrow a religious community. This was being done to a considerable degree because people abroad were ignorant of the true character of the Saints and their system. But the fact existed, and there were no people who were more strenuous and faithful advocates of the Constitution than were the Saints, who were being gradually educated to the point of fitness for the great task which the Prophet predicted they would yet undertake, in the event of anarchical conditions rending the country asunder.

The speaker exhorted the Saints to prepare themselves for the great work that would devolve on the faithful, that of being saviors of mankind. If the salt should lose its savor it would be fit only to be trodden under the feet of men. The Elders had come into the world as did those of old, and called on the people to repent, declaring to them that after their testimony should come the testimony of earthquakes, thunderings, wars and commotions. These things were coming because of the divine decree, which was that the earth should be brought into line with the normal condition of the moral universe of the Almighty. All that was untrue, unjust, contentious, oppressive and violent must be removed. Those who would not, of their own volition, conform to the improved conditions would be swept away, whether it be individuals, communities or nations. This fact would be accomplished without the destruction of man's free agency. It was the earnest prayer of the speaker that the Almighty would enable the Saints, as a community, to purge themselves of all evil and to do His will, that His blessing and power might rest upon them.

The choir sang an anthem and the closing prayer was offered by Elder Abram H. Cannon.

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They cure all forms of Malarial Diseases and Fevers, and should be used to stimulate the Liver and Kidneys to healthy action. They are invaluable for Headache, Biliousness and Bowel Complaints.

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TAX SALE.

WHEREAS, THE TERRITORIAL, School and County Taxes assessed against and upon the property of Albert Hagen, for the year A. D. 1884, amounting to Two Dollars and Eighty-eight Cents ($2.88), remain unpaid;

Therefore, I, Leonard G. Hardy, Collector for Salt Lake County, Utah Territory, by virtue of the authority vested in me by the provisions of An Act of the Legislative Assembly of the Territory of Utah, entitled, "An Act to Provide Revenue for the Territory of Utah and the Several Counties thereof," approved February 22, 1878, and of the amendments thereto, have levied upon the following named property, to wit:

The north half (N. ½) of the northwest quarter (N. W. ¼) and the northwest quarter of the northeast (N. W. ¼ of N. E. ¼) of Section Twenty-six (26), in Township One (1) South of Range One (1) West of Salt Lake Meridian, containing one hundred and twenty (120) acres of land, more or less, and will sell the same or so much thereof as may be necessary, to pay the Taxes and Costs, at Public Auction, at the front door of the County Court House, Salt Lake City, on the 19th day of February, 1887, at 12 o'clock M.

LEONARD G. HARDY, Collector for Salt Lake County.
County Collector's Office, No. 3, County Court House, Salt Lake City, Utah, January 8th, 1887.

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C. W. Peck	Gentile Valley, Oneida Co., Id
B. F. Cook	Grouse Creek
J. B. Johnson	Goshen
J. S. Huntsman	Gunlock
T. Williams	Grantsville
B. H. Allred	Garden City
H. A. Lewis	Georgetown
M. Jeffs	Heber City
A. Hatch & Co	Heber City
H. W. Manning	Hooper City
James Crane	Herriman
Charles Pulsipher	Huntington
James A. Daines	Hyde Park
E. Bennett	Holden
B. H. Tolman	Honeyville
Charles Orrel	Hyrum
Robert Jones	Hennefer
Peter Later	Harrisville
W. D. Pace	Harmony
Mons Petersen	Huntsville
T. S. Terry	Hebron
Seth Johnson	Georgetown, Garfield Co
G. A. Murdock	Joseph
Joseph Warr	Kamas
F. M. Christesen	Ivengury
Fly. Seeley	Indianola
John Morrill	Junction
Kanab Co-op	Kanab
Willard Bishop	Kaysville
A. B. Griffin	Kanarra
J. C. Anderson	Koosharem
W. King	Kingston
A. Nadauld	Kanosh
S. J. Allen	Lewiston
William Yates	Lehi
George Morrison	Leamington
Joseph Irwin	Laketown
C. B. Robbins	Logan
J. W. Shepherd	Levan
B. Y. McMullen	Leeds
Barton & Co	Layton
S. C. Berthelsen	Lajara, Col
R. F. Jardine	Louisville, Bingham Co., I
T. E. Jones	Lehi, Maricopa Co., Arizona
John King	Milville
Ed. Bungoyne	Montpelier, Idaho
F. E. Jones	Malad, Idaho
D. Van Wagenen	Midway
J. C. A. Welbye	Manti
Mendon Co-op	Mendon
J. H. Stott	Moroni
Lauritz Larson	Mount Pleasant
W. H. Stott	Meadow
Peter Rasmussen	Mancos, Colorado
S. M. Williams	Mayfield
Casper Christiansen	Muddy, Emery County
W. A. Pierce	Moab, Emery County
W. N. Stevens	Menan, Bingham Co., Idaho
S. Simonsen	Monroe
William Wood, sen	Minerville
W. J. Jolly	Mt Carmen
P. C. Jensen	Mantua
J. S. Fonce	Mona
R. Fry	Morgan City
John Morgan	Mill Creek, S. L. County
J. H. Barber	Newton
John Nef	Nef's East Mill Creek
L. A. Bailey	Nephi
S. Stocum	North Ogden
C. A. North	North, S. L. County
L. A. Pace	Nutrioso, Apache Co., Arizona
Peter Andersen	Oak Creek
Thomas Chamberlain	Orderville
C. Crowshaw	Oxford, Idaho
Joseph Hall	Ogden
J. K. Reid	Orangeville
S. P. Richards	Ogden
M. D. Grunell	Oneida City, Idaho
Oakley Co-op	Oakley, Idaho
A. M. Findlay	Pannoc, Nevada
J. W. Crosby	Pangwitch
L. W. Porter	Portersville
W. H. Branch	Price, Emery Co., Utah
J. H. Nuttall	Pima, Graham Co., Arizona
Paris Co-op	Paris, Idaho
J. F. Maddison	Providence
Gladys Coombs	Payson
J. D. Gibbs	West Portage
J. W. Bean	Provo
Parowan Co-op	Parowan
J. P. Barton	Paragoonah
C. J. Rohver	Park Valley
Pleasant Grove Co-op	Pleasant Grove
M. J. Richards	Plymouth, Box Elder Co
G. D. Gibbs	Paradise
William Geddes	Plain City
W. C. Parkinson	Preston, Idaho
J. H. Harrison	Pleto
J. A. Burnham	Paoa
N. W. Anderson	Peterson
R. B. Gardner	Pine Valley
G. M. Pace	Park City
W. S. Peacock	Peacock, Emery Co
H. P. Miller	Richfield
T. Gibbons	Rockport
M. W. Merrill, Jr	Richmond
John Snowball	Randolph
C. N. Smith	Rockville
W. Paul	Rexburg, Idaho
John Johnson	Redmond
J. L. Peacock	Stirling
William Bramall	Springville
Spanish Fork Co-op	Spanish Fork
G. H. Crosby,	Springerville, Apache Co., Ariz
Smithfield Co-op	Smithfield
Wm. McFadyen	Salina
L. Surlee	Soda Springs, Idaho
John Holt	So. Jordan
Thomas Yates	Sugar
Wm. M. Allred	St. Charles Idaho
F. R. Snow	St. George
D. P. Dunn	Samaria, Idaho
Rush Valley Co-op	St. John's, Utah
G. C. Overson	St. John's, Arizona
J. McRae	St. Davids, Cochise Co., Arizona
A. Singleton	Salem
Santaquin Co-op	Santaquin
T. J. Parmley	Scofield, Emery Co
J. N. Smith	Snow Flake, Arizona
A. Goodliffe	Snowville
George Morrisell	Sandy
Samuel Fry	Sunnyside
John McLane	St. Joseph, Arizona
W. F. Lemer	St. John's, Apache C., Arizona
R. Bean	Spring City
Joseph M. Baker	Thatcher, Idaho
James Lewis	Taylor, Arizona
E. W. Young	Teasdale
E. W. Wade	Tyner P. O., Box Elder Co.
G. H. Sirstins	Thatcher
J. F. Johnson	Tempe, Maricopa Co., Arizona
Tooele Co-op	Tooele
J. E. Jardine	Trenton, Cache Co., Utah
John Batty	Tuquerville
J. Phillips	Ovens
J. J. Wright	Tropic, Utah
J. C. Sharp	Vernon
W. Crook	Wanship
Willards Co-op	Willards
E. Goff	West Jordan
W. E. Nuttall	Wellington
J. F. Moon	Woodland, Summit Co., Utah
G. M. Crawford	Washington
T. W. Williams	Willard
E. R. Jackson	Woodruff, Rich Co., Utah
J. E. Rees	Wale
J. H. Clark	Weston, Idaho
J. C. Rogers	Wrentnall, Sanpete Co.
J. L. Robson	Yuma, Yuma Co., Arizona