DESERET EVENING NEWS.

Monday, - - November 20, 1893.

FRAGMENTS.

Both divisions of the Third District court have been dealing with civil causes today.

UNITED STATES DISTRICT ATTORNEY JUDD will go to Provo tomorrow to prosecute cases on the criminal calendar.

THE special sewer committee are at work on their report which they expect to submit at the meeting of the City Council tomorrow night.

THERE is a great amount of sickness in the city at present caused principally by severe colds. Diphtheria and scarlet fever also seem to be on the increase.

INSTRUCTOR PHILIP S. HANSON, of the intermediate department, and Miss Donette Smith, lady superintendent of the primary department, both of Latter-day Saints' College of this city, are seriously indisposed, and unable to attend to their duties.

STEPS tending to the organization of a Populist party in this city are being quietly taken. It is claimed that a meeting will be held tonight. A number have already been held but the promoters have been very "mum" about the matter, inviting only those to participate who are positively known to favor such a movement. The scheme is being pushed by men from the labor societies.

Mail Facilities.

Sanpete is a small valley, very small comparatively, says the Mt. Pleasant *Pyramid*, and has two good railroads, and yet it has one of the worst mail services in the United States in a similar area. Chester is only eight miles, Moroni seven miles, Wales ten miles and Fountain Green fourteen miles from Mt. Pleasant, and all can be plainly seen from here, but it takes a letter two days to reach those places and two days for a return, requiring four days for a round trip that a man can make any day, and a portion of it in half a day on foot. Isn't that a lovely service? Why is Sanpete singly selected for such delightful and quick mail carrying facilities? There is no excuse now for any such ridiculous mail service, and we rise to ask that some change be made. Let the mail go down to Ephraim and up the other line. While that will be as slow as any ordinary circumstances would warrant, it would be a vast improvement over the present system.

There are many people who are directly interested in this matter. Let them take some steps to have a remedy.

One more word about the mail from Salt Lake. With a run of about one hundred miles on a direct line, we must wait every night until half past eight o'clock to get our mail.

Our papers are fifteen and sixteen hours old. This is all so very beautiful and pleasant that it makes living in Sanpete almost as enjoyable as was Crusoe's on the island.

Changes come and changes go, and they keep getting worse. We believe that mail matter itself is of enough importance to have a better service than we enjoy here in Sanpete. Is it the best Uncle Sam can do? If not, we would like to see him better it in some way.

SUNDAY SERVICES.

Discourse by Elder Charles W. Penrose at the Tabernacle Yesterday.

Elder C. W. Penrose was the speaker at the Tabernacle on Sunday, Nov. 19th. He read the 6th, 7th and 8th verses of the second chapter of Colossians in which Paul counseled the Saints to continue in Christ and warned them against giving heed to the philosophy and traditions of men.

The experience of the Saints in early times was somewhat similar to that of the Latter-day Saints. We had received the same Gospel with its authority and Priesthood as was enjoyed by the Saints in former days. Although there were in the Church during its early history inspired men to lead the people, yet many of them, having given heed to seducing spirits, went astray from the truth and made shipwreck of the faith. The speaker pointed out the applicability of the counsel of Paul to the Saints of the present day, for in this age many seducing spirits had arisen and different religious organizations, many of which were only of mushroom growth.

There was only one Gospel by which we could grow brighter and brighter unto the perfect day; but oftentimes some were influenced by false systems of religion. It was predicted by the early apostle that false teachers would arise and that many would be drawn away from the truth by the cunning and craftiness of men.

Today there was a great deal of false philosophy taught in the world, and many people were foolish enough to be carried away with it. Man, however, was not left without some provision by which he might be enabled to detect truth from error. Although men had the ancient scriptures to inform them concerning the plan of salvation as taught by the Savior and His early apostles and prophets, yet the Gospel had been restored anew in this dispensation. By the aid of the Spirit of God one was enabled to receive the Gospel and know it to be true. By this Spirit one was also enabled to detect error when presented.

The true Gospel was God's plan for man's salvation, and not ours. The Latter-day Saints did not profess to be of themselves any greater than their fellows. We had in our midst, however, much vain philosophy, and a warning should be given to the Latter-day Saints, not so much to the old, perhaps, as to the young. Many people now-a-days taught what they advertised to be advanced ideas under the cloak of religion. By means of the spirit of truth man was enabled to know whether or not these advanced thoughts were true. If the Holy Spirit testified of their truth, then they were of God, but if His spirit bore witness unto us that they were false, then the advocates of this advanced thought were impostors.

There were those who believed in what was generally known as Christian science, and who followed its teachings. While there might be some truth in this so-called science, yet it consisted largely of vain philosophy and not of the doctrine of Christ. There might be one truth evident about it, and that was the gift of healing. Christ healed the sick; He claimed it was done through the power of faith. With Christ faith was a kind of force, and by means of it He silenced the winds and the storms. Man was endowed with this principle of faith, but in him it is not fully developed. Faith in man was oftentimes a latent power which needed to be quickened. When exercised in man it gave him power to accomplish certain ends. Sometimes it was exercised in one direction, sometimes in another. In the Church of Jesus Christ of Latter-day Saints some marvelous things had been wrought about by means of this principle.

Christian science, through its vain philosophy, taught that there was no devil, no God, no angels. The reality of the personality of God was a principle which the Latter-day Saints should cherish. They should learn that God and His Son Jesus Christ were real personages. There was also a diffused substance which was not a personality but the light and life of all things—a universal diffused spirit. The personality of God was a reality, and man was His offspring and was made in His image.

The elements of which the bodies of men were composed were eternal—without beginning of [illegible] and without beginning in form, but [illegible]. The resurrection of the dead was a reality, and He who had the power to call forth the dead unto life would do so on the resurrection morn, when the spirits and the bodies of men would be united. Job said that though worms should destroy his body, yet in his flesh he should see God.

The bodies of men would be immortalized for a certain purpose. The Lord had taught that the resurrection of the body was necessary to the complete salvation of the soul. The human body might crumble into dust, or it might be put into a furnace and its particles scattered abroad; yet, according to a divine principle, its particles would be reunited.

All divine principles revealed through the Prophet Joseph Smith and established as doctrines would stand the test of true philosophy, but so-called spiritualism was a fraud, and the Latter-day Saints should not be deceived by its influences. It had been prophesied of old that through delusion many would be led astray; but although there was an influence abroad that would draw men into error, there was also a spirit whose dictates, if followed, would lead men to a knowledge of the truth. The Latter-day Saints should obey its counsels, for as long as they did this they were safe.

Church University Theology Class.

The class convened in regular session at the Assembly Hall—over one thousand students assembling and many taking part with much earnestness. Promptly at 12:30 p.m. Dr. Jas. E. Talmage, instructor of the class, called the assemblage to order and Elder T. C. Griggs opened with prayer. From the catechization it was evident that very careful preparations had been made by several members of the class and much subject matter of previous lessons was rehearsed with thoroughness and dispatch. All were encouraged to hand in written questions upon any subject, which would be duly considered and answered under proper authority. According to the plan followed the fourth Article of Faith was next taken up for study:

We believe that these ordinances are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by Immersion for the Remission of Sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

The instructor considered first—The Nature of Faith:—A full definition was given and faith explained in all its many stages from the unbeliever's and wicked man's faith to the perfect knowledge of "things hoped for" by the true Saints of God.

Second—Faith as an element of power. It being the motive principle of all action, the mighty works of faith recorded in sacred history were referred to and many instances from the Bible and Book of Mormon vividly placed before the students. Through apparent simple means great deeds had been accomplished not in opposition to the laws of nature but under the operation of a law that is highest and perhaps not so easily comprehended. By that power "all things are made possible" and as Paul says "time fails" to relate all that had been wrought through this great principle.

Third—Faith is essential to salvation. It was so taught by all the prophets and apostles of old as well as modern times.

Fourth—Faith as a gift of God. No one can be saved without faith yet it is a gift of God; not thrown broadcast before man but dependent on his sincerity and humility if he will thus strive to obtain it.

After benediction by Elder H. J. Grant the class adjourned for one week.

IN THE GRAND VALLEY.

Andrew Jenson Interestingly Describes the Southeastern Part of the Territory.

MOAB, Grand county, Utah,
November 13, 1893.

Editor Deseret News:

In all my travels throughout this intermountain region I have seen but very few spots that are more lovely than this little valley where I am now tracing history. Surrounded as it is by high mountain cliffs and dreary "bad lands," Grand valley is truly an oasis in the desert. It is reached from Thompson's Springs, a station on the Rio Grande Western railway 2[illegible] miles from Salt Lake City. From the station named the traveler passes through a barren region of rolling country for about twenty-five miles, then he descends through a rough and very rocky canyon for nearly five miles into the valley, the altitude of which is about [illegible] feet lower than the upper country, traversed by the railway. About two miles from the point where the valley proper is first reached the ferry is situated in the mouth of a box canyon, through which Green river enters the valley; thence the distance to Moab is three miles.

Grand valley extends from northwest to southeast about thirteen miles, its average width is about two and a half miles. A low range of hills divides the valley into a lower and upper valley. In the upper one, where water is scarce, there are only seven families, most of whom are poor. Their location is distinguished by the beautiful name of Busso—that is by some of the people, others call it Poverty Flat. The lower valley is about five miles long, and near the center of this lies the town of Moab, containing some of the best fruit growing land in the Territory of Utah. Grand river flows through the south end of the valley and is ruggedly "canyoned" both at its entrance and exit. Mill Creek (formerly called Elk Mountain Creek) and Pack Creek (formerly known as Pack Saddle Creek) unite near the center of the valley and emptying into Grand river at or near the point where that stream enters a deep canyon in the mountains west of the Moab townsite. The cliffs which form the immediate boundary of the valley vary in height from [illegible] feet, and are very steep. The La Sal Mountains (called the Elk Mountains by the Mormon missionaries in 1855) the three snowcapped peaks [illegible] about thirty miles southeast of the main settlement. The two creeks already mentioned, from which the settlers obtain water for irrigation purposes, rise in those mountains; none of the Grand river water is utilized by the settlers.

I do not recollect that I ever ate fruit of better flavored fruit than that to which I was treated by the people of Moab. The apples, peaches, grapes, etc., which are raised here are superior to anything known on the markets either in Utah or Nevada. Brother O. W. Warner leads in the fruit line, and is owner of the finest orchards and vineyards that can be found in all this Rocky Mountain country. The fruit produced in Grand Valley is large and free from worms, and in other respects superior in quality; consequently it finds a ready market. Apples, for instance, sell at home for three and four cents per pound, and at least one cent more laid down at the railway station. Anything in the shape of fruit, vegetables or grain sells readily in western Colorado. Only a very little small grain, however, is raised—not enough to supply home demands. The staple of the valley is fruit, the sandy soil being so well adapted for this.

It was in 1855 that President Brigham Young called a company of settlers or missionaries to go and locate among the Lamanites in this valley, in order to teach those aborigines the arts of farming while they were instructing them about the principles of the Gospel. This company, consisting of 41 men, with fifteen wagons, under the presidency of Alfred N. Billings, arrived in this valley in June, 1855. They immediately went to work and built a stone fort 64 feet square on a lovely spot about one and a half miles northwest of the present center of Moab townsite; they also put in crops and were making fine progress when the Indians attacked them in the following September, killed three of the brethren (James W. Hunt, Wm. Behunin and Edward Edwards) and drove the rest away. The walls of the old Mormon post are still standing, at least in part, though in ruins, of course.

For many years after the troubles in 1855 Grand valley was left in undisputed possession of the Indians, who later on seemed to feel sorry for the way they had treated their best friends—the Mormons—whose only object in sending out the so-called Elk Mountain mission in 1855 was to do the red men good. In the course of years stockmen began to take cattle herds into the valley to graze; but it was not until 1877 that the first bona fide settlers came in with a view to make permanent homes. In 1878, 1879 and 1880 a number of families, both Mormons and non-Mormons, took up land claims and commenced farming and horticultural operations very successfully. In February, 1881, a ward organization was effected with Randolph H. Stewart as Bishop, since which there has been a slow and steady increase of settlers. At present the homes are nearly equally divided as to numbers between Mormon and Gentile; but as some of the latter are willing to sell out, there are good opportunities for Latter-day Saints possessing a little means to come into this lovely valley and secure homes; thereby strengthening those of their faith who are already here and helping them to make the ward organization a stronger and more successful one.

I arrived here on Saturday, the 11th inst., and met Elders F. A. Hammond and Wm. Halls, of the Stake presidency here already. Elder Brigham Young and Elder Robert Watson arrived here last night (Sunday.) Five meetings were held here Saturday, Sunday and Monday. In the special meeting held this morning (Monday, September 13, 1893) Elder Stewart, who has served the people as their Bishop since the organization of the ward in 1881, tendered his resignation, which was accepted, a vote of thanks being tendered him by the people for his past faithful services. A new bishopric was then duly installed, and accepted by the unanimous vote of the people, consisting of Mons Peterson as Bishop with Charles W. McConkie as his first and Henry John Hollyoak as his second counselor. Brother Peterson was ordained and set apart by Elder Young and Brother McConkie by Elder Hammond. Brother Hollyoak was away from home. From here we go to Monticello. ANDREW JENSON.

SHORT TELEGRAMS.

Lord Emly is dead. He was born April 24, 1831.

Fred Marvin, ex-cashier of the Third National Bank of Detroit, Mich., who is wanted for embezzlement, gave himself up Saturday afternoon. He was released in a bond of $10,000.

General Booth's condition is slightly improved and last evening Dr. W. Agnew said he considered that the critical point in the general's illness had passed, and he is now convalescent.

The request of George Painter, the condemned murderer, that his innocence or guilt be determined by an hypnotic test was refused by Sheriff Gilbert of Chicago on Saturday.

The Mexican revolutionists are offering men $2.50 a day to fight, each man to provide himself with 100 cartridges, and $3 a day to men armed with rifle and pistol. The leaders of the rebels hope to enlist the great army of unemployed men passing through El Paso, Tex., from California, and by their aid effect the capture of the northern states of Mexico.

Captain Cook of the steamer Mohican, which arrived at New York yesterday from Bristol, England, reports that on Sunday, Nov. 12th, he sighted, during a heavy storm, a disabled bark signalling distress. By strenuous efforts he succeeded in rescuing the crew of the wrecked bark, which proved to be the Lady Lisgard, laden with coals from San Francisco and bound for London. She was abandoned in latitude 42 north and longitude 24 and while holding together will be very dangerous to vessels in her track.

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Use Brown's Bronchial Troches for Coughs, Colds and all other throat Troubles.—"Pre-eminently the best."—*Rev. Henry Ward Beecher.*

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500 Pairs
PROVO WHITE BLANKETS
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JOHN C. CUTLER & BRO.,
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Apply to Utah Normal College for private instruction in any line of study.

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Assignee's Sale of the stock of the Barton-Gardner Lumber Yard, corner Eighth South and State Streets.

	Former Prices.	Present Prices.
Common Lumber, dimensions,	$22.50	$17.00
Oregon Lumber, dimensions,	25.00	19.00
Sheathing,	25.00	$19 to [illegible]
Redwood Rustic, clear,	47.50	22.50
Sash, say 12x30, 4 lights,	1.32	.90
Doors, say 2-8x6-8, 1¼, No. 1,	2.50	1.60
Lath, Oregon Pine,	5.00	3.50
Shingles, Best No. 1, Cedar or Redwood,	5.00	2.25
Culls and Damaged Lumber,		8.00

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Big Reduction This Week in LADIES' SHOES.

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The large pool in the rear is particularly attractive for men.

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