

Brown, of Tennessee, Vice-President of the Texas Pacific Railway Co., in advocacy of the pending bill to extend the time for the completion of its roads. He informed the committee that the road will be completed to El Paso by the 1st of Jan., 1883, and when that point is reached the company will have constructed 822 miles of its mail line and be operating a total of 1,044 miles of railroad, for which it will not have received an acre of land or a dollar of money from the general government, although the government has the same privilege to regulate the rate for transportation and the same right of priority of use of all portions of this road for military and postal purposes that the United States enjoys in regard to the Union Pacific and Central Pacific roads, which were liberally aided from the start. He pointed out that the remainder of the line, viz., 778 miles from El Paso to San Diego is one portion to which a land grant attaches. The ten years fixed by Congress for the completion of the road to San Diego, will expire in May, '82, but the company claims that inasmuch as it suspended operations only by reason of the panic of '73, and the general consequences of that panic, and as it will have invested fifty million of private capital in the enterprise before it reached the land grant at El Paso the justice of Congress may be confidently invoked to authorize such an extension of time as will enable the company to complete its work with proper economy and without attempting to rush it through at extravagant cost.

The bill entitled an act to complete the Pacific Railway system and for other purposes, reported to the House to-day by Chalmers, proposes a radical departure from all former methods of railroad legislation and aims to complete the road mentioned and aid other projects of public improvement, without entailing any tax upon the people or involving the government by the endorsement of railroad bonds. It proposes to restore to the government 106,500,000 acres of public lands heretofore granted to the Southern Pacific, Northern Pacific and Atlantic and Pacific railways and from their sale at an average of two dollars per acre to realize \$213,000,000, to be constituted a public improvement fund, from which loans are to be made to those railroads, upon certain prescribed conditions. Provision is made not to interfere with the homestead entry, and at the same time to deal with justice and equity with these companies who lost their legal claim to their land grants during the great financial crisis.

FOREIGN.

LONDON, 31.—Rev. Newman Hall, who in August last obtained a divorce, has married the lady to whom he admitted during trial that he had communicated an intention to marry in the event of the success of the suit against his wife.

It being the intention to utilize the European journey of the King of Siam for opening diplomatic relations with European courts, and more especially Russia, the king will be accompanied by several ministers.

At Coal Island, County Tyrone, a party of Orangemen entered the town and was attacked by a crowd of Catholics. The police interfered and were obliged to fire, wounding two of the attacking party.

Thirty-one members of the late Parliament were to-day re-elected without opposition, among them Black, minister of Colonies.

Gen. Stewart has marched for Kheilat Ighilzai. An advance of the whole force from Kheilat Ighilzai on Ghuznee will be made on the 8th of April.

The Cabul announcement that the ex-Ameer will not be allowed to return to Cabul is agreeable to orders there.

Abdurrahman Khan has left Kundus and marched with his troops by way of Ghor and Nidschaid on Cabul.

LONDON, 1.—The Times, in a leading article on the result of the polling yesterday, says: The conservatives must admit very grave discouragement. The balance of the gains and losses is, on the whole, decidedly in favor of the liberals and it is obvious if the tide of success is as strong as that of yesterday in favor of the opposition the whole ministerial majority of 1878 will have melted away. This is more ominous for the ministry, because it is acknowledged that the loss of several seats in Scotland and Ireland, certainly a dozen and perhaps a score, is inevitable.

The Pope has sent Monsignor Colomes on an extraordinary mission to the American Government.

LONDON, 2.—The announcement of the success of the liberals in England has produced considerable satisfaction in political circles at St. Petersburg. The indefinite postponement of General Skobeloff's departure, together with the belief that no actual expedition to Turkestan will be undertaken this year, as well as the dispatch of a Russian division to Kuldja, are regarded as significant of the indecision existing in Russian ministerial circles, probably in view of the possible results to be obtained by the ultimate success of the English liberals.

The latest figures concerning the elections show the return of 117 liberals and 84 conservatives, the liberals having gained 298, their opponents 13, a net liberal gain of 16. The number of members thus far returned is consequently 201, leaving 449 still to be elected.

The Telegraph says: Yesterday's elections afford undoubted encouragement to the liberals, but the solid significant vote of the city of London must be held to outweigh a dozen petty boroughs.

Six more liberal gains are reported, some by large majorities. The liberal vote so far is 720,000, the tory vote 521,000. The increase for the liberals over last election is 154,000 and for the tories 55,000.

TWO DAYS' MEETINGS IN THE SALT LAKE ASSEMBLY HALL.

In accordance with the announcement in the DESERT NEWS, meetings were held in the Assembly Hall, on Sunday, preparatory to the General Conference to be convened in the Large Tabernacle. At an early hour, the Saints commenced to assemble, and by 10 o'clock a.m., the time for opening the services, the new and elegant building was filled, and soon after was crowded in every part.

The congregation was called to order by President Taylor, and after singing by the Tabernacle choir, prayer was offered by Elder Moses Thatcher.

President JOHN TAYLOR made a few introductory remarks; explained the object of calling two-days' meetings as a preliminary to the Annual Conference; referred to the pleasing fact that this was the year of the jubilee of the Church, which would be 50 years old on the 6th inst.; showed that in ancient Israel the year of jubilee was celebrated as a time of general rejoicing and forgiveness, when debtors were released from their obligations and prisoners were set free. Congratulated the Saints on the progress of the work of God during the 50 years of its history, and invoked the spirit of the Lord upon the meetings to be held. He was followed by

Elder WILFORD WOODRUFF, who commenced with a hearty "God bless you," and proceeded to relate the circumstances of his recent mission in Arizona; spoke in praise of the Saints living in the United Order in that part of the country, and the good, kind, temperate and fervent spirit that prevails there; of the peace-making influence of our missionaries upon the warlike Navajoes and Apaches; of the customs and manner of life of the Moquis and Zunis; of the progress of the work of God among them; also of the interest taken in our labors by those in the spirit world with whom he had been much in communion for some time past. He bore testimony to the final triumph of the truth, and exhorted the Saints to upright and godly lives.

Elder MOSES THATCHER gave an exceedingly interesting account of his mission to the capital of the Mexican republic. Described the country, the climate, the people and the government; showed the wide difference between the Indian race of Mexico and the tribes of these mountains; touched on the early history of the country and its people and the Spanish conquest under Cortez; pointed out the gradual decadence of Spain from that time, and predicted the future emergence of the native people from the evils surrounding them, and their elevation and redemption. Their forefathers slew the Nephite prophets, and hence the calamities that had befallen the nation, yet the enemy that had slain them by millions had not been prospered, but had rapidly declined. Showed that the ancestors of the Indians had a knowledge of the creation, the fall, the deluge, the Tower of Babel and other Biblical events, as well as of the birth, death

and resurrection of the Savior, and his visit to this continent, corroborative of the truth of the Book of Mormon. Elder Thatcher related the incident which gave rise to his mission; how a teacher in the Presbyterian college in the City of Mexico, who spoke several languages, becoming interested in a socialistic scheme for the benefit of the poor, prayed for light from the Lord on this matter and dreamed that a person brought him a book which he was to read; how a boy came to him next day and presented to him a book, which he prevailed upon him to buy after several refusals, and which proved to be that part of the Book of Mormon that had been translated into Spanish; and how the teacher was thus led to learn the truth and correspond with President Taylor, and finally come into the Church consequent upon the opening of the mission, by which a branch of 20 members had been organized in the City of Mexico. Elder Thatcher showed how by means of a telegram in the New York Sun, which had been copied into the Mexican papers, and which falsely stated that he had gone to Mexico to purchase land for the colonization of the "Mormons," the attention of influential persons in that country had been drawn to the mission, thus giving him and his companions—Elders Stewart and Trejo, opportunities of preaching the gospel which they would not have had otherwise. He related several instances of the manifestation of the power of God there, predicted the accomplishment of a great work in that country and closed with a strong testimony of the truth of this work.

The Choir sang an anthem and Elder Chas. C. Rich dismissed with prayer.

In the afternoon the hall was densely packed and hundreds went away disappointed, not being able to enter the building. After singing by the choir and prayer by Counselor D. H. Wells,

Elder ORSON PRATT delivered a discourse on the symbolism of the Sabbath rest commanded in ancient Israel on the seventh day, the seventh year, and the year of jubilee. Showed that the Lord, after creating all things spiritually by the six days' period in the beginning, created man and the animals temporally on the beginning of the seventh day and then rested; also that after the six "days"—or thousand years—had passed He would, the beginning of the seventh thousand-year, perform the work of resurrection and spiritual sanctification, which would be followed by the great millennial rest spoken of by the prophets. Elder Pratt described at some length the jubilee commanded of ancient Israel, and showed that though no such law had been given to us, we looked forward with joyful anticipation to the great jubilee of the Saint's rest and reward in the thousand years reign of Christ, our Lawgiver, our Redeemer and our King. He explained that we took no authority for any of our religious acts from the doings of the ancients or the commandments they received, but derived it in every instance from modern revelation direct from heaven. He expressed his joy at the jubilee of the Church, having belonged to it nearly from the beginning, and exhorted the Saints to endurance and faithfulness therein.

President Taylor announced the Conference in the Large Tabernacle on the 6th inst., and made a few powerful remarks on the absolute necessity of a righteous and godly life, of real, practical, active religion, instead of a mere profession.

President A. M. Cannon explained that the Stake Conference had been discontinued during the times so near the General conference, and would be held in July and January. Also announced meetings in the wards in the evening.

The choir sang an anthem and after closing prayer by Elder F. D. Richards the meeting was adjourned till Monday at 10 a.m.

Monday 10 a. m.

After singing, and prayer by Elder C. C. Rich,

Elder BRIGHAM YOUNG addressed the congregation. He contrasted the fine building in which the meeting was held, with the old brush bowery and the first tabernacle in which the Saints used to assemble in an early day. If we were improving as much in our spiritual condition, and making as much progress in our religion as in architectural skill and our material affairs, we were certainly preparing ourselves for the glory that

awaits the righteous. He was afraid that this was not the case. We do not fully realize our responsibilities, and we often fail, in our daily course, to receive the guidance of the spirit of revelation which it is the privilege of all Saints to enjoy. Man is in a fallen condition. The principle of revelation should be in the hearts of the people and increase therein until they were thoroughly imbued therewith and every thought and act were prompted thereby. This would raise us above our fallen condition. We would necessarily partake of the influence of our associations. If we associated with the ungodly, the apostate, the evil-minded, the drunkard, we would measurably partake of their spirit. He censured the conduct of some people called Latter-day Saints who frequented drinking saloons and indulged in the sin of intoxication, and showed that such doings would drive away the spirit of revelation. Iniquity should be rooted out among the Saints and the line ought to be drawn between those who serve the Lord and those who serve him not. All things that tended to righteousness were of God, and those things that are unrighteous were not of God, and would lead down to destruction. He desired to exercise charity, but we do not consider it charitable to pander to wickedness, cast pearls before swine or fellowship iniquity. He believed in exclusiveness, so far as mingling with those associations which were opposed to God and His ways was concerned, and prayed that we might be able so to live as to be always under the influence of the spirit of revelation.

Elder JOSEPH F. SMITH read from the Doctrine and Covenants revelations given in the early days of the Church in relation to the necessity of living by the laws of God revealed, otherwise the Lord could not receive Zion to himself, and declaring that the Saints should be chastened until they become obedient and united. It seemed to the speaker almost superfluous to read from the Doctrine and Covenants, the Book of Mormon, or the Bible, as the Saints ought to be familiar with those books. It also seemed that it would be superfluous to repeatedly exhort the Saints to the observance of those simple duties which all should perform in faithfulness. Yet the Lord had to plead with us continually and the Elders had to urge the people continually to cease from sin and serve the Lord. "To him who knoweth to do good and doeth it not, it is sin." He who violated his covenants became drunken, dishonest, corrupt, was two-fold more the child of hell than if he had never received the gospel. If the wicked who know not God were punished for their sins, how much more should those who have been enlightened from on high, and then violate their covenants and work iniquity, be worthy of the damnation of hell! We had been called to perform the great latter-day work, but if we did not work righteousness we should not be chosen. These remarks applied to individuals. So far as the Church was concerned it would stand, endure and triumph, but no man could receive the glory thereof unless he worked righteousness. God would use such instruments as were available to accomplish His work, and to Him would be the glory, not to men, but they would share in the reward if faithful. The Church was not led by man. Any man would lead the Church to hell if left to himself, but God would lead the Church to victory, using man as the instrument. The Saints must come up to that position that they must love God with all their hearts and their neighbors as themselves, and be ready to sacrifice all things for the truth. Every man should be able to refuse to do wrong, no matter under what circumstances. Anyone who would mingle in anything evil out of friendship for an associate was not fit to be an Elder in Israel. God expected us to keep our covenants and fulfill our agreements, and if we did not we should not be found guiltless. If this was radicalism the speaker confessed that he was a radical. He did not expect that liars, drunkards, adulterers, sorcerers, or any of the corrupt and abominable would enter the kingdom of heaven, unless they repented and forsook their evil ways. The cry was, "Come out of Babylon, that ye receive not of her sins and partake not of her plagues." The word of the Apostle to the Corinthians applied to us: "Be ye not unequally yoked together with unbelievers. For what fellowship hath Christ with Belial?" etc. The Bible contained the word of the Lord and had been re-enact-

ed in this dispensation, therefore its laws were applicable to the Latter-day Saints. He denounced the course of those who disgraced themselves by entering grog shops, and guzzling strong drink and patterning after the practices of the wicked. It was only by righteousness that Zion would be built up, and a line of demarcation must be drawn between the Saints and the world.

Counselor D. H. WELLS said he had ever felt loth to bring before a public congregation the evils that exist among us, for he felt ashamed that they should be known. But it seemed to be necessary, for the wound must be probed that it might be healed. We had been gathered from the wicked that we might learn God's ways and walk in them; that He might have a people who would be submissive of His will. The traditions of the world clang close to us, but we must put them away. A spark of light from the heavenly throne had pierced our hearts and this would lead us in the right way. It had brought us here. It was not the most desirable part of the world, but here we had come to do the will of the Lord. We had not really gathered from Babylon if we brought with us its ways and spirit. The way of life and the way of death were before us, and we must choose for ourselves; but celestial glory could not be obtained without obedience to celestial law. The Lord had revealed Himself to us, shown us who we are and His designs in relation to us, and no glory short of that in His presence would now content us. How was this to be attained? Only by doing those things which God had commanded, purifying ourselves from sin and walking in the narrow way of eternal life. "The righteousness of the scribes and Pharisees" would not fill the bill. The speaker exhorted the Saints to works of righteousness, to union of faith and act, and invoked the blessings of God upon them.

The choir sang an anthem, and Elder Erastus Snow dismissed by prayer till 2 p.m.

HALL'S BALSAM

Cures Colds, Pneumonia, Bronchitis, Asthma, Croup, Whooping Cough, and all diseases of the Breathing Organs. It soothes and heals the Membrane of the Lungs, inflamed and poisoned by the disease, and prevents the night-sweats and tightness across the chest which accompany it. CONSUMPTION is not an incurable malady. It is only necessary to have the right remedy, and HALL'S BALSAM is that remedy. DON'T DESPAIR OF RELIEF, for this benign specific will cure you, even though professional aid fails.

HENRY'S CARBOLIC SALVE

the Most Powerful Healing Agent ever Discovered.

Henry's Carbolic Salve cures the worst sores.
Henry's Carbolic Salve allays the pain of burns.
Henry's Carbolic Salve cures all eruptions.
Henry's Carbolic Salve heals pimples and blotches.
Henry's Carbolic Salve will cure cuts and bruises.

Ask for Henry's, and Take No Other. BEWARE OF COUNTERFEITS.

TOWNSLEY'S TOOTHACHE ANODYNE

CURES IN ONE MINUTE.

EDDY'S CARBOLIC TROCHES

A SURE PREVENTIVE OF Contagious Diseases, Colds, Hoarseness, Diphtheria, and Whooping Cough. Pleasant to the Taste.

JOHN F. HENRY, CURRAN & CO., SOLE PROPRIETORS, 24 College Place, New York.