

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Sunday, August 28th, 1887, commencing at 2 p.m., President Angus M. Cannon presiding.

The choir sang the hymn:
Lord we come before Thee now,
At Thy feet we humbly bow.

Prayer was offered by Elder Melancthon Pratt.

The choir and congregation sang the hymn:

Arise, my soul arise,
Shake off thy guilty fears.

The Sacrament was administered by the First Presidency of the Sixth Ward.

BY SHOR O. F. WHITNEY

addressed the congregation. I realize that it is not in our own strength that we are expected to perform the duties of our religion, and I have faith to believe that, if I open my mouth, it will be filled. Those who are called upon to address congregations like this, must have their minds free to treat any subject that may be suggested by the Spirit. True, the Elders are commanded to study and prepare themselves to preach the Gospel, but this is required in order that their minds may be stored with truth and intelligence from which the Holy Spirit may draw when occasion requires. A man building a house and conveying it, after completion, to the place where it is to stand, instead of first taking in the situation, gathering his materials, and adapting his structure to the surroundings, would be no more foolish a spectacle than for an Elder of Israel to stereotype a sermon at a distance from where he was to deliver it, without knowing the spirit or the needs of his congregation. The mind of an Elder must first be stored with light and truth, that his words may be profitable, for even God does not bring water out of a dry well. Moses smote the rock and waters gushed forth; but the waters had first to be placed in the rock before they could be brought out. The Lord works upon natural principles.

The Savior asked of Peter: "Simon, Peter, lovest thou me?" "Yea, Lord," said Peter, "thou knowest I love thee." "Feed my sheep," said Jesus. He repeated His words three times in order to impress them upon Peter's mind, that the latter might not forget the high calling and mission placed upon him. Upon Peter and the Apostles and Seventies devolved the duty of administering spiritual food to the Church and preaching the Gospel to the world.

In these, the last days, the descendants of ancient Israel, scattered and sprinkled among the nations, have been gathered, and upon them has been placed a mission precisely similar to that given by the Savior to His Apostles anciently. They are called to be not only preachers of the word but doers of it also, that they may draw all men unto them. It is required of them to live lives of purity and holiness, exemplifying thus the principles of the Gospel.

I have remarked that the Lord operates upon natural principles. Like causes to like, and this principle will prevail in the eternal worlds even more perfectly than it does here. We see that society is graded and classified according to the predilections and circumstances of men. In England the idea of aristocracy is based upon the principle of titles and lineal descent. No matter how wealthy or intelligent a man may be, he cannot be classed with the aristocracy unless he has in his veins the blood of those who have been aristocrats before him, or has received a title. In France the idea of aristocracy is based more upon culture and intelligence, which seems to me to be more just and proper than the other. In our own loved country it is money that makes a man an aristocrat no matter what his lineage, his ignorance or his culture may be. Still there are exceptions to the rule, and in some circles of American society better ideas prevail.

Classes associate together, the intelligent with the intelligent, the rich with the rich, and the poor with the poor, while the honest and pure seek the society of their own kind, and the wicked and depraved gravitate to their natural level. It is said that earthly things are typical of things heavenly, and it may be accepted as true that in the worlds on high, society is classified, though not upon false principles, as is often the case in this life. There will be distinctions and differences without doubt, but they will not spring from earthly considerations. Differences there, will be regulated upon just and eternal principles.

It is thought by many that the religion called "Mormonism" is narrow and exclusive, and that this people think that God is interested only in their welfare and salvation. I can testify that in the whole world of religion, so far as my researches extend, there is no system so broad, liberal and magnanimous as "Mormonism." Those who love poetry, beauty, grandeur and sublimity, can find them to an infinite extent in "Mormonism." So with the lover of science or philosophy; he can find in it the loftiest heights and profoundest depths of wisdom. It teaches the universal fatherhood of God; the infinite application of Christ's atonement, the redemption and exaltation of the earth, and the salvation of all men, except the sons of perdition, in some degree of glory, adapted to their several capacities and merits.

Paul taught this principle nearly two thousand years ago. But now, according to the teachings of most Chris-

tians, no matter what a man's crimes may have been—even the murderer who is strangled out of this life because unfit for human society, may be received into the presence and glory of God, if he will but confess a belief in Jesus Christ. Such a doctrine is an outrage on consistency and reason. How can it be supposed that a man whose training and discipline has been those of wickedness and crime, simply by confessing a faith in Jesus, may be received into the same heaven, society and glory, which is shared by the just and richeous? Paul taught a diversity of rewards and punishments. He did not teach that the murderer could inherit the same glory as the just and pure. Said he: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory; so also is the resurrection of the dead."

The same truths upon this subject taught by Paul, had been newly revealed in our day through the Prophet Joseph Smith. The speaker here read a selection from the vision of Joseph and Sidney, Section 76, Doctrine and Covenants, paragraphs 50 to 98, illustrative of the theme dwelt upon, showing the several future states of all men in their saved condition.

Mormonism teaches that it is possible for a man to attain to a fulness of the stature of Christ, and that children of God may become like unto their Father in heaven, even as a child may become like unto its parents on earth. Those who become worthy of the society of Gods and angels must become Godlike and angelic in their natures. It is the duty of Latter-day Saints to labor night and day to kindle into a flame, that spark which has been lit within them, following in the footsteps of the Savior and attaining as fast as possible to His spiritual stature, the standard of His righteousness. Only those who become like Him can hope to be worthy of His society. He did not attain perfection all at once, but received grace for grace, until in time it pleased the Father that in Him should all fulness dwell. We must do likewise, climbing step by step the ladder of perfection. If we take this course it will in time be said of us, "they are Gods, even sons of God, and all things are theirs."

All that is required of any people is to live up to the light that is within them. No people can do more. The heathen nations who do this are justified though they never hear the name of Jesus. Men cannot be held accountable for sinning against a law of which they have had no knowledge; they will be rewarded according to the good deeds done in the body, and will be punished only for sins committed against the light which they possess.

I would ask any person capable of comprehending what mercy and magnanimity are, where they can find these qualities expressed to the extent and perfection in which they are set forth in this revelation.

And yet, even young "Mormons" sometimes think the religion of their parents is narrow and exclusive and its doctrines harsh and ungenerous, and have been surprised to learn that the very opposite is the case, and that "Mormonism" is the most magnanimous, just, reasonable and consistent religion under the sun.

I have asked what is the cause of this unbelief and infidelity in the children of "Mormon" parents. Is it possible that parents have neglected to teach these things to their children? Yes; it is possible and true, and further, such children are not taught either by precept or example, to pray, to attend worship, or to observe other commandments of God. Then when they have by chance heard a discourse in explanation of the principles of the Gospel, they are amazed that the religion of their parents contains such teachings.

We cannot afford to bring up our children in unbelief. We cannot afford to apostatize nor permit our children to turn their backs upon the work of God, without a warning word. We might as well think of throwing ourselves over a precipice or into a fiery furnace as to apostatize from the principles of "Mormonism." We are sending Elders abroad to convert the nations, but right here at home many are fostering infidelity at their own hearthstones. Some fathers say: I was a grown man before I embraced "Mormonism." I had my choice and I intend that my children shall be left to make their choice in religious matters. How plausible, how liberal this sounds! And yet what a tinkling bell it is! Such men would leave the seed of their children's hearts unsoaked with righteousness, to receive the seeds of unbelief and sin. This is not liberality, this is not wisdom; it is folly of the worst kind. "Mormonism" is not "liberal" enough to admit that black is white, that error is as good as truth; or that twice two make more or less than four. Neither can it afford to compromise with error or dandle itself to exhibit what some people call "liberality." It must maintain its ground, preserve its purity, and from the rock of truth reach out the hand of rescue to the perishing. "Mormonism" is liberal because it is free, and free because of its truth and integrity.

I fear not the issue when "Mormonism" is fairly and honestly investigated, for in a thousand ways it will prove itself the Gospel of Jesus Christ, the true plan of life and salvation.

The choir sang the anthem:

O, Lord, what is man.

Benediction by Elder Theodore Curtis.

AN ELDER IN NEW ENGLAND.

Perversity of the People—The Hoosac Tunnel.

SARATOGA SPRINGS, N. Y., August 19, 1887.

Editor Deseret News:

Having been requested to visit some parties in this and also in the New England States, I left Pittsburg, Pa., on the 7th of July via Washington, D. C., Baltimore and Philadelphia and came to New York, where I had the pleasure of meeting Elder James Hart, Jr., and a few Saints. After spending a few days in Gotham, I went from there to Tarrington, Conn., where I had relatives who made me welcome, but my religion they did not want.

The people in these Eastern States are

VERY BITTER

in their feelings against anything "Mormon" as the following will show: I was making a short Sabbath day journey on the 24th day of July, when I fell in company with two gentlemen, and as it was very warm we walked slowly conversing on various things and in the course of a few minutes we came in sight of a beautiful church in the town of —, Conn. I learned from the gentlemen that it was a gift to the people of that town from a man who was born and raised there, but had become rich in railroadings, etc. "But," said one of my companions, "we may as well have no church, only for the ornament, as we have no preacher." I inquired the reason and found out that their minister had left them for better pastures (a greater salary) and they had been unsuccessful in getting another. "Well," said I, "preaching is my business and I will preach the Gospel for them as cheap as anybody they can get." "What will you charge?" asked they. "The Gospel should be free to all, and I would be glad to preach to you free, for a few evenings at least, and if we are all agreed, I will preach to you on the same terms while I am in these parts." They thought it a fine chance and they would see the trustees and have the arrangements made. But they began to think that the people would like to know what denomination or sect I belonged to. As soon as I had told them,

THEIR MANNER CHANGED

and one said: "If you should preach in this town you would not get anybody to come and hear you." "Why?" I ask. "Because we have had so many men and women lecturing against your people?" "Did they get any one to come and hear them?" "Yes, crowded houses!" "Did they charge you a large admission fee, and make lots of money out of their lectures?" "Yes, to be sure, they did." After they had related to me some of the old newspaper stories that they had heard, I pointed out to them the inconsistency of the whole trash, and said to them: "You have been deceived. These lecturers have taken your money for lies, while I propose to tell you the truth free." They finally promised to try and get me the position, or a chance for at least one meeting, and write me when to come, but I have heard no more from them. During the next two days I was refused

FIVE SCHOOL HOUSES,

and several other places. One man said I could preach in his house, but his wife immediately said that it should not be, and of course that settled the business.

From here, after visiting with my relatives in various parts of Connecticut, I went over into the State of Massachusetts, where I found the same and, if possible, a more bitter hatred against the name "Mormon." I went to Springfield, thence to Fitchburg, thence via the

HOOSAC TUNNEL

to Pittsburg, Mass. This tunnel is the largest in the United States, being 25,031 feet, or 4½ miles long. It was first proposed in 1819, chartered in 1848, commenced in 1851, completed in 1875. The highest summit under which it runs is 1,718 feet. There were excavated 1,900,000 tons of rock. From 800 to 900 men were employed in its construction. It is 965 feet above the tide. There were 20,000,000 bricks used in arching. It cost \$14,000,000, and 195 lives were lost in its construction. This great tunnel is 136 miles from Boston.

I find many persons earnestly engaged in getting up genealogies of families, and I have found this rather more of a pleasing and satisfactory labor than I had supposed. There is no trouble to get access to the oldest records in these ancient towns, although the records were very imperfectly kept. Yet those that are of the New England stock of one hundred years ago can find valuable records in the New England States.

I am enjoying my labors very much, and although not holding any meetings in public halls, for the reasons above stated, I am preaching to small audiences in private houses, and trust that some good is being done and some prejudice laid.

Your brother in the Gospel,
P. W. I.

This remedy for animals afflicted with altalia bloat is said to be a sure cure: Get an ounce of colicynth; drop six drops on a teaspoonful of pulverized sugar, for a horse or cow; place it well back on the tongue, and if not relieved, repeat the dose in 20 minutes. With this remedy at hand, there is no need of losing any stock from bloat.

MATERIAL RESOURCES OF SALT LAKE CITY

And Surrounding Country—A Pen Picture of Their Future.

SALT LAKE CITY, August 29, 1887.

Editor Deseret News:

I desire to call attention through the columns of your paper to the following editorial of the Boston Evening Transcript of the 22nd inst. "Salt Lake City is making systematic efforts to invite the attention of all creation to the superiority of its natural beauties and advantages, to the end that capitalists, manufacturers, farmers and mechanics may go there with their dollars and hoes and hammers. The inducements held out in a circular issued by the Salt Lake Chamber of Commerce are bewildering in their variety and brilliancy. There is not a feature that distinguishes any part of the country which is not found in its best estate in Salt Lake City or near by. The Pacific slope has not so fine a climate nor the Atlantic coast such excellent bathing facilities. The coal and iron mines and oil wells of the Middle States, the grain fields of the Northwest, the fruit plantations of Florida, the sheep farms of Kentucky, are surpassed in abundance and quality of their products by the bounteous gifts of Nature to the Territory of Utah. And this grouping is only a list of the sources of wealth found in the Territory, which appears, according to the circular under notice, to be the epitome of the entire country. Will you have a palace for a home? Go to Salt Lake City. Or a cottage? Go to Salt Lake City. Would you be surrounded by the beauty and grandeur of Nature? Go to Salt Lake City. Finally, would you be where natural gas flows an unending stream? Go to Salt Lake City and call in at the Chamber of Commerce."

Now, I thank the editor of the Transcript sincerely for the above notice but feel sorry that the tone of the notice is suggestive of his incredulity concerning our resources and casts a doubt on the truthfulness and correctness of the statements contained in my circular. I am not at all surprised at the incredulity of the editor. I feel convinced that he has never visited Salt Lake. If he had his pleasant might be attributed to malice. The fact is, that our resources are very little known beyond the borders of our Territory and much less in the Eastern States. And even if they are known to our own citizens the knowledge is sufficient justification for the ignorance and incredulity of strangers as the lethargy and indifference displayed at home are not calculated to inspire persons living at a distance with much faith or confidence in our resources or prospects.

In reply to the exaggerated pleasantry of the editor, I will simply draw on my experience during the last 48 hours. First, in reference to the bathing facilities or attractions. I was out at the lake yesterday evening and met a young gentleman acquaintance of Governor West. We went in bathing and the young man was unostentatious in his praise alleging that he had never seen prettier water, that his properties were remarkable phenomena and that if it were located East there would be summer resorts within a half mile distance of each other around the shore. The people who have been born and raised here, he continued, are not conscious of the wonderful attractions by which they are surrounded but to a stranger they are inexpressibly grand and beautiful.

This morning a gentleman from Denver just returned from the Pacific Coast visited our chamber and asserted in presence of others that the climate of Salt Lake was preferable to that of California and that the inducements for the investments of capital were far greater than any to be found on the Pacific slope. He is stopping at the Cliff House and will invest in Salt Lake property.

A gentleman from Kansas City writes asking how the climate is suited to persons suffering from asthma. He had, he states, about made up his mind to locate in Denver but that he now wishes to learn more about Salt Lake. I have an acquaintance in Denver, Mr. L. A. Watkins, who suffers terribly from asthma. He visited the city of Mexico and found relief, but being called home he was almost immediately obliged to take to his bed which he left only to begin his wanderings again in search of relief. When last I heard from him he was in Kentucky. Governor West tells me that the Secretary of the Territory tried Kentucky, Missouri, Illinois and Colorado (Denver) without finding relief for his affliction. He visited Salt Lake and has now been here 17 years and will continue to make it his home, as it is the only place where he has found relief.

Governor Fletcher, of St. Louis, in a private letter written to me says, among other things, "It has been to me long a matter of surprise that a real, hearty, good boom has not been inaugurated at Salt Lake. There is not a place on the continent where all the surroundings are so favorable to making a city of a half million of people. Salt Lake Valley is the most inviting region of America, and it only wants to be properly advertised to start a tide of immigration that will make it the richest valley of the United States."

F. B. Brownell, of the Brownell & Wright Car Co., St. Louis, writes me as follows:

"Yours of August 18th is at hand and noted. The writer has carefully read your letter, also the circular, and wishes to say in reply that he had the pleasure of a short visit in your city in February last, and feels the truth of your statements as to the advantages offered by your state to investors and immigrants, and while he has no desire to change his location, he would not hesitate to recommend your section to any friends who wish to go west."

The foregoing are but a few samples of the letters I have received. The sentiments expressed are of men whose judgment is perfectly reliable, and while they serve to prove to the editor of the Transcript and other incredulous persons that our resources are not exaggerated in the descriptions given of them, they should also inspire our business communities with confidence and courage and energy. Nature's forces are greater than the machinations of men. They are concentrated here in such a way that they must beget an overflowing prosperity. It is simply a question whether we or our successors shall enjoy the wealth and prosperity and happiness which are within our reach. An El Paso paper says we are endeavoring to create a real estate "boom." No, we are not. Nature has been more generous to us. It is not land alone that she has lavished upon us. Her treasures we have not yet been able to count. There are too many sections whose only resource is town lots and suburban additions. It should be our aim to establish and foster a manufacturing and mining commonwealth that would acknowledge Salt Lake with its half million inhabitants as the inter-mountain metropolis. This is no wild dream. When I point to Arizona directly south, Oregon, Idaho, Wyoming and Montana to the north, Nevada and Southern California to the west which it is to be hoped will soon be intersected by a new railroad, and assert without fear of contradiction, that we have raw material wherewith to manufacture everything necessary not only to supply the wants of the people of this extensive territory but to aid them in the development of their unlimited resources, who can say that our possibilities may be exaggerated. To accomplish much in the direction indicated, we need unity and harmony and strength. Our Chamber of Commerce, as I have already said, can be made the greatest engine of good yet known to the community. Success has attended our efforts thus far and I do not fear to assert that the present is but the dawn of Salt Lake's prosperity, to be quickly followed by a glorious, vivifying and gladdening sunshine. M. J. FORHAN.

MORGAN STAKE CONFERENCE.

The Morgan Stake conference convened in the Stake Tabernacle at Morgan City, August 20th and 21st. The meeting was called to order at 10:30 Saturday morning by Counselor Samuel Francis.

Present on the stand were the Presidency of the Stake, President W. W. Cluff, of Summit Stake; Robert Campbell, of Salt Lake City and local members of the Priesthood.

Counselor Samuel Francis gave the opening address in which he exhorted the Saints to be more diligent in their labors in the kingdom of God. He was followed by Elders Charles R. Clark and W. B. Corbett.

In the afternoon Elder Gibson A. Condie, a returned missionary, gave a very able and interesting report of his labors in North Carolina. He said he had gone through a great school of experience, in which he had been much benefited and hoped he had benefited others.

President W. W. Cluff gave a brief account of a short visit to the Sandwich Islands from whence he had just returned. Portrayed the good effect brought about by the Elders among the natives of those islands. A very material improvement in their morals is visible.

The greater part of Sunday morning was taken up by reports from the Bishops, which were very gratifying. After the reports short addresses were given by Elders Anthony Heimer and Robert Campbell.

The afternoon was taken up by the reading of the quarterly statistical report of the Stake and addresses by the Presidency.

The conference was brought to a close at 4 p. m. and the people left for their homes, having had a good time and receiving much valuable instruction. ALONZO FRANCIS, Stake Clerk.

Sanpete Scintillations.

The boy who had the misfortune of losing his foot at Mt. Pleasant, while working in the field, is already seen walking around the street on crutches.

Everywhere in the county the Irrig crop seems to have been destroyed by the frost in the spring. President Petersen says that the frost came merely in order to destroy the caterpillars, and that next year's crop will more than make up for this year's loss.

The hospital at Fish Lake will be, when completed, a very fine building, two stories and a half high. It is built T shape and covers an area of 2,807 feet. There are 18 rooms, all very commodious, and built with a view to the comfort of the patients. The veranda is 12 feet wide, large enough to dance on. There is no doubt that this place will, as soon as known, be a favorite resort.