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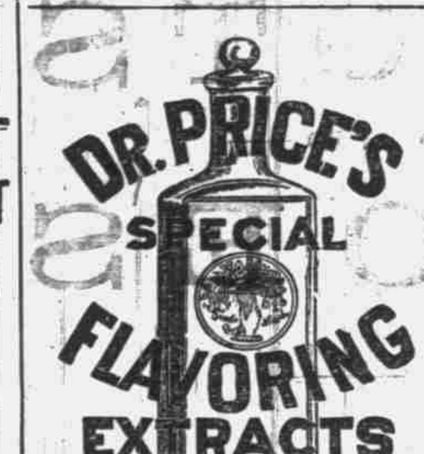

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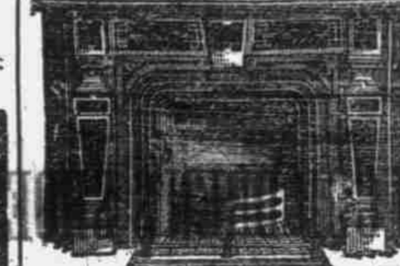

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EVENING NEWS.

Tuesday · February 9, 1886

SUNDAY SERVICES.

The services in the Tabernacle Sunday afternoon were presided over by High Councilor Wm. Eddington.

The choir sang:

> An angel from on high
> The long, long silence broke.

Prayer was offered by Elder G. B. Wallace.

The choir sang:

> He died! the great Redeemer died,
> And Israel's daughters wept around.

The Bishopric of the Ninth Ward officiated in the administration of the sacrament.

Elder Wm. H. Lee, of Tooele, being called upon to speak, expressed his pleasure at having the privilege of meeting with the Saints under such favorable circumstances. The object, he said, for which the Saints assembled was to worship God and to renew their covenants with him by partaking of the Sacrament. The question might be asked, why they had gathered to the valleys of the mountains and a similar answer given to it. It was in fulfillment of the work which the Lord started when he revealed Himself to the youthful Prophet Joseph Smith and unfolded unto him the plan of salvation. The saints in this age had one thing to console them that those in the days when the Savior ministered personally among men, that is, did not know—that the work they were engaged in would not be overcome by the wicked. The Savior and His Apostles looked forward to a time when there would come a falling away and the Saints would be "worn out" and had to seek consolation, as did the Prophets of old, in looking forward to the days in which we live—the days of the restitution of all things, the days in which the kingdom of God would be established as Daniel foresaw that it would, never more to be destroyed or given to another people. The Latter-day Saints had the assurance that the God of heaven had indeed set up His kingdom and that they were members of that kingdom and that it was destined to prevail. Individuals might falter or turn enemies to the work, as many had done, but they could not impede its progress.

The Gospel plan was simple in the present age as in every other when it had been revealed, and required no great amount of worldly learning to understand it. To become acceptable in the sight of God, a person must become convinced of His existence and of he, himself, being a sinner. He must then repent truly and sincerely of his sins, submit to the ordinance of baptism for their remission at the hands of one holding authority, with a firm belief that he would receive the witness of the Holy Ghost, which must be conferred upon him by the laying on of hands. Faith and a spirit of obedience were required in this, rather than learning. The plan of the Gospel was not only simple but grand, ample to provide for the salvation of every son and daughter of Adam. It made it possible for all to return to the presence of their Maker, but the conditions imposed by its Author must be complied with.

The speaker felt gratified in seeing evidences of increasing humility and union among the Saints. They were different to any other religious sect. There was a labor and responsibility resting upon every one. Among some sects the responsibility and work devolved upon the ministers almost entirely, but among the Saints they were shared by all. Where could another people be found whose members held themselves in readiness to go upon missions and labor as long as required without hope of earthly reward to propogate their religion? He knew of none. The Saints were not all as faithful as they should be, but their present surroundings were likely to make them more so or else to grow more slack and indifferent and a separation would ensue.

The speaker was in his 50th year, and had been born in the Church, his parents having embraced the Gospel before they were married. His birthplace was in Clay County, Missouri, only two miles from Liberty—a region in which the Saints had been greatly persecuted. His father when dying had charged his children to be true and faithful to the kingdom. I was gratified to be able to say that the entire family were in fellowship. Had lived in Tooele County of this Territory for 35 year, and had some experience during that time, but looked for more trying times in the future. Expected everything to be shaken that could be, but the Almighty would not fail to come to the relief of His people in the future as He had done in the past. If men were imprisoned and remained faithful, He would comfort them, and they would come forth brighter and better men. If called to take a mission to the Penitentiary, they ought to do so as cheerfully as if it were to any other place, and prove to God and to their wives and children that their lives had not been a lie, but that salvation was dearer to them than anything else.

The speaker closed by testifying to the truth of the Gospel, and exhorting his hearers to faithfulness.

Elder Wm. Fotheringham was the next speaker. He remarked that the Saints were a blest people and were just beginning to realize that God had not forsaken them. When Joseph Smith went to the Hill Cumorah the first time, and was shown by the angel Moroni the sacred treasure it contained, and at the same time had the heavens opened to his vision and the glory of God shone round about and rest upon him, he was also shown the opposite power. The angel pointed out the prince of darkness surrounded by his innumerable train of associates, and said, "All this is shown—the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by the wicked one." From that day to the present a conflict had been going on between these two powers, and the Saints representing the cause of the Almighty upon earth had been the target for the shafts of the evil one. There had apparently been some slight cessations in the conflict to enable the saints to obtain a little rest, but they had not been of long continuance; nor need the Saints look for much peace while Satan had power. When the powers of the Highest were exercised for the salvation of mankind the hosts of hell were sure to be arrayed against the same, to prevent such a result; the Saints should prepar themselves for the struggle before them. The cunning of the arch fiend had been manifested in making people believe that a passive faith or confession of belief was all that was necessary to carry them into the presence of Deity—to steel their hearts against receiving any more revelation. When those who had followed such seductive teachings get through they would find that they had been deceived. The traditions of such people might lead them to suppose that the Savior was coming, but while following such teachings they were no better prepared to receive Him or recognize Him than the Jews were at the first coming. They looked for a Messiah, but did not expect him to come in the way that Jesus did, and were not prepared for the test. His childhood and youth were probably well known to the people among whom He lived. He was perhaps not regarded as being much different from his companions, and when, on attaining to manhood, he announced Himself as the Son of God, the Redeemer of the world, it required a great deal of faith to accept Him as such. The fact of His having been hung upon a tree was also doubtless a stumbling block to many, and from the language of Paul it would seem that the disciples were oftain taunted with it, and the circumstances of his humble origin.

The Jews also looked for the coming of a Prophet of whom Malachi and other Prophets of old had predicted, and when John the Baptist appeared among them they sent their Priests and Levites from Jerusalem to learn whether he was the one whom they were expecting. They asked, "Art thou that Prophet?" When he answered that he was the voice of one crying in the wilderness and was neither that Prophet nor the Christ, but had come to prepare the way of one who was greater than he, it did not enable them to recognize the Savior nor prepare them to accept Him. People in this age were sometimes heard to wish they had lived in the days of the Savior and say how they would have delighted in following and serving Him, but the improbability of their doing so was illustrated in their unwillingness to listen to and obey the Prophet whom God had raised up in this age. The Holy Ghost was necessary to enable anyone to know that Jesus was the Christ and anyone who could testify of that fact by its power could also know that Joseph Smith was a Prophet of God.

The claim set up that sincerity of desire was alone necessary to gain salvation and that it made no difference which of the many roads pointed out by men were pursued to attain to it, was also fallacious. He had known men among the Hindoos suffer hooks to be inserted in the muscles of their back and to be suspended thereby in the air and swung around for a period of 25 minutes; had known others to have their mouths sewn up, leaving an aperture barely large enough to pour liquid in at, and had seen men measuring a distance of 700 miles with their bodies by repeatedly prostrating themselves—all from a sincere desire to please the objects of their worship, and no one could doubt their sincerity; yet what believer in the Bible would suppose for a moment that such devotions were pleasing to the Almighty or essential to salvation? Sincerity was very good, and a necessary accompaniment of the Gospel, but it alone would never save anyone, and it was the evil one who put it in the hearts of men to cling to such a belief until the sun of their existence had set and they were shorn of the opportunity to accept the Gospel and gain salvation by living in accordance with its precepts.

The Gospel was the science of life, and if properly understood there ought not to be any counter ideas in regard to it. Look at others of the known sciences. Any opposition in them? No; and yet the science of life, the most important of all, as taught in the world, was full of opposition and clashing ideas. The science of mathematics was based upon addition, subtraction, multiplication and division, and there was no clashing among people of different nationalities in regard to it. So with the science of music, or of navigation, or any other science understood and practiced in different parts of the earth. If the people of the earth were really as anxious to be saved as to understand the science of mathematics or music they would cease to disagree and accept the rules established by the Author of their salvation.

The present was a glorious time, especially for those who had kept the commandments of God. They had no reason to feel discouraged in consequence of what was transpiring. The Saints must be purified, even as gold, by a severe process. They must be cleansed even as wheat, which must pass through a series of processes, from the time it was harvested until it was ground and became fine flour, each one of which was more severe or exacting than its predecessor. The trials of the Saints were calculated to develop and perfect them. No danger of their becoming too good. Two Israelites were once found fault with in the days of Moses for prophesying, and he replied, Would to God that all were prophets. If all the Saints to-day were filled with the spirit of their calling they would be more easily governed. Salvation depended upon individual exertion and faithfulness. President Taylor's salvation was dependent upon his own works, and the same was the case with every member of the Church. Those who imagined they were going to be saved otherwise would be as depicted by Isaiah in his allusion, in the 29th chapter of his writings, to the coming forth of the Book of Mormon, where he speaks of certain persons who would be as the hungry man dreaming of eating and awaking and finding himself empty; or the thirsty man dreaming of drinking and awaking and finding himself faint.

Elder Geo. B. Wallace was the concluding speaker. He expressed pleasure at having the privilege of occupying a few moments—a privilege he seldom enjoyed. He rejoiced in the work of God, with which he had been connected for over 43 years, and could say that he knew it was true.

The science of the Gospel of which the congregation had heard could be learned the same as any other science. Mathematics had to be learned step by step, and no person could gain a knowledge of it by ignoring the principles upon which it was based. If a person would not accept the instruction of a teacher he might remain in the dark for ever. No person need expect to obtain a knowledge of the Gospel except by following out the rules which the Savior had given and learning line upon line. He had taken the steps required by the Great Teacher, and gained the knowledge he desired. He was naturally of an independent character, and would not be laughed out of anything he undertook to investigate by his brothers or sisters or others, and when he became convinced of the truth he embraced it. The same independence was a characteristic of the Latter-day Saints generally, and it was necessary. If a man did not have a mind of his own it would be impossible for him to stand when trials come; he would stagger and turn away.

The speaker came to Utah in 1847. He was born and reared in New Hampshire until he was 20 years of age, and sprang from a race of patriots, many of his ancestors having fought for the independence of this nation. They had been a law-abiding family too, and if he (the speaker) ever went to prison he would be the first of his family so far back as he could trace their history to do so, and if so he was determined that it should not be for stealing or lying or even for taking another man's wife, but for the practice of his religion. His father's family was a numerous one, he had six brothers and sisters older than himself, and five younger, and if God had not called him out, though the sick one of the family, he did not know but the family would have soon become extinct, for it had since become very unpopular in that region to have large families, and the old New England stock was running out of existence. He was getting to be an old man, but wanted to live a little longer, to see the play which was now upon the stage completed.

The choir sang an anthem,

> "Oh, be joyful."

and the benediction was pronounced by Bishop O. F. Whitney.

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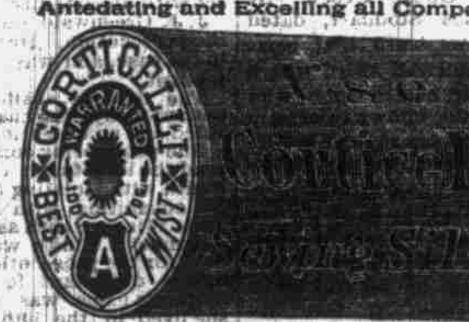

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