

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, April 14, 1889, commencing at 2 p.m., President Angus M. Cannon presiding.

The choir and congregation sang:

Arise, O glorious Zion,
Thou joy of latter days.

Prayer by Elder B. F. Cummings, Jr.

The choir sang:

Softly beams the sacred dawning
Of the great millennial morn,

The sacrament was administered by the Priesthood of the Seventh Ward.

APOSTLE JOHN W. TAYLOR

addressed the congregation. Should there be any strangers present today they may wish to know why we partake of the Sacrament of the Lord's Supper. We do it in order to obey the injunction of the Savior: "This do in remembrance of Me." He told them they should not eat and drink again with Him until they did it in His Father's Kingdom. We believe we should partake of it worthily, and when we do so it is a witness that we hold no feelings against anyone. When we have had feelings against anyone we should not partake of the sacrament. It is for Saints and not for strangers, and those who pass it around are instructed not to offer it to persons who are not members of the Church.

The speaker read the Articles of Faith of the Church, and continued: I have read these articles to remind the Saints of what we believe in and should practice, and to give to strangers information. I wish to state briefly the views of the Latter-day Saints concerning other denominations. We believe that they all have much that is good and true, but that they teach much that is erroneous. We treat them with respect and accord them liberty of conscience. We have in our community a great variety of people, who differ in complexion and stature; yet we do not make such differences the occasion for quarreling. I use this illustration to show our views respecting differences in religious matters.

We believe that an appeal to the Holy Scriptures is the proper way to test all religious doctrines; for the views of men are as varied as there are teachers among them. It is claimed that the Bible is like a musical instrument upon which any kind of a tune may be played; but I differ from this view. I never fail to take advantage of an opportunity to hear representatives of other denominations expound their views, and I generally hear something that is good.

Truth is truth where e'er 'tis found,
On Christian or on heathen ground.

Not having had an opportunity to associate much with heathens, I have obtained what truth I have "on Christian ground." I trust the strangers present today will be fair

and liberal. The Latter-day Saints believe in all truth, and I am always willing to receive a truth, no matter where it comes from.

Strangers generally feel prejudiced against us, and to ask, "Can anything good come out of 'Mormonism?'" I answer no, if all reports about us are to be believed. On one occasion it was said of Paul and his fellow laborers, "We know not who they are, but they are everywhere spoken against; and if we let them alone they will take away our place and nation."

We believe in the Bible when it is open, not when it is closed; that is, we believe it literally and not spiritually altogether. We admit, however, that there are errors of translation in it.

Isaiah predicted that in the last days the mountain of the Lord's house should be established in the tops of the mountains. Israel should be gathered there, and taught the mind and will of the Lord. The north and the south are commanded to give them up, every one who is called by the name of the Lord. We have among us today about sixteen different nationalities, and the Book of Mormon has been translated into about that many languages. Who has a right to publish this gathering message? No one could have it unless God conferred it. Amos said that God would do nothing but that He would reveal His secrets to His servants the prophets. But prophets are very unpopular now-a-days. The Christian world say there are no prophets now. Let us see:

We all have a light given us by which to determine right from wrong. In the Scriptures we find the injunction "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." We find also this promise: "He that doeth the will of the Father shall know of the doctrine, whether it be of God or whether I speak of myself."

There are about six hundred different sects, and it is claimed that the path each is following leads to the gates of heaven. I do not believe this doctrine, for Paul says there is but "one Lord, one faith and one baptism."

Paul, in the fourth chapter of Ephesians, said apostles and prophets were essential until the Saints came to a fulness of knowledge. Christ promised a perfect knowledge—something more than a belief—to all who would keep the commandments of God.

On the day of Pentecost a vast assemblage of devout people from many nations heard the Gospel, each in his own tongue. On that occasion Peter promised that all who would be converted and baptized for the remission of their sins, should receive the Holy Ghost. What is the Holy Ghost? The Savior spoke of it as a spirit which would show things to come to persons possessing it. Such a person would of course be a Prophet.

But we are now on the basis that there are no prophets. Paul said no man can say that Jesus is the Christ but by the Holy Ghost. The

with the prosecution." But at the last term a number of those brought to trial were dismissed, or a verdict of acquittal was rendered. Let us hope that the day is past when an accusation under the Edmunds Act is equivalent to a conviction.

Another paragraph worthy of special attention is this:

"You are not bound to hear evidence for the defendant, but it is your duty to weigh all the evidence submitted to you, and when you have reason to believe that other evidence within your reach will explain away the charge, you should order such evidence to be produced, and for that purpose may require the United States attorney to issue process for the witness."

This is not new, but it is something that grand juries here rarely carry into effect. They should be more anxious to arrive at a just conclusion as to the probabilities that an offense against the law has been committed, than to pile up indictments and send cases to court. Evidence to explain away a flimsy charge ought to be desired and obtained, and innocent persons ought not to be compelled to suffer the chagrin and expense of a trial, to prove their innocence of a trumped up accusation, prompted by spite or by an inordinate appetite for fees.

A fair enforcement of the laws as they are enforced elsewhere, will not be complained of by reasonable people here, no matter how severe some of the laws may be considered. It is judicial and executive partiality and vindictiveness against a class of offenders that are complained of, and that ought not to exist in any part of this country, where all citizens are supposed to be equal before the law.

Of recent date this judicial district has been greatly relieved of these improprieties, and we are pleased to see that the present incumbent of the bench starts out with just and unbiased instructions to the inquisitorial body upon which, as the Judge has well said, "depends to a large degree the efficient enforcement of the statutes of the United States and of the Territory, for the preservation of the peace and good order of society."

When a man is courting he never makes the slightest objection to holding a 150-pound girl in his arms for hours at a time. But later on when he and his fair charmer are married, that same man will raise the most strenuous objections to holding a ten-pound baby for four minutes—a fact which scientists have never satisfactorily explained.