

the prisoner's offenses were political, and not a common law crime. Ravachol only wanted to assist the poverty-stricken class, to which he himself belonged. He appealed to the jury to imagine themselves in the world of misery with which Ravachol was acquainted, and said that one must be of great strength of mind to resist becoming an anarchist in the face of such scenes of misery and acts of injustice.

La Guesse concluded an impassioned oration, almost amounting to a defense of anarchism, by asking a verdict in accordance with what he considered the extenuating circumstances. Simon's attorney next addressed the jury.

After the attorneys for the four prisoners had addressed the jury, Ravachol was permitted to address the court. He declared himself full of confidence that his actions would bear fruit, adding: "May my unintentional victims understand and pardon my acts."

The Judge summed up briefly, and the jury retired. The verdict found Ravachol and Simon guilty and they were sentenced to penal servitude for life. The other prisoners were acquitted.

### THE FAMINE IN RUSSIA.

So little suffices for the Russian peasant that a sum equivalent to 70 cents will sustain life for a month. But when it becomes a question of a million lives for which the government must care, as in Samara alone, and when this support must be continued for a period of 10 months, the cost rises to \$7,000,000. As has been shown in the case of Samara, the proportion of sufferers relieved by the zemstvos is two-thirds, leaving one-third wholly dependent upon private benevolence; and taking all the famine provinces, even this one-third mounts up to the millions. This appeal to personal philanthropy has brought out noble examples of generosity and devotion. The proprietary class have, as a rule, in this emergency, proved worthy of their position and responsibilities. There are single families taking care of as many as 20,000 people. The women especially have come forward with a consecration and self-sacrifice which commands admiration. If it were not invidious or indelicate, many cases might be cited of cases of ladies of gentle birth who have left their homes, braved the dangers of disease, faced the hardships of an unaccustomed and trying life, and given up weeks and months to the work of feeding the hungry and ministering to the sick. With much that has been deplorable, there have been also in this work many exhibitions of true nobility. One other thing ought in fairness to be said. The Emperor has been published as indifferent. It is only just to remark that this particular kind of indifference has been manifested not merely in a vigorous direction of the latter governmental operations of relief, even to the summary dismissal of inefficient agents, but in gifts from his private purse, which, if the belief of St. Petersburg can be accepted, amount to 15 or 20 times all the contributions of all the world outside of Russia.—*North American Review*.

## RELIGIOUS.

### Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, April 24, 1892, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang the hymn commencing:

Our God, we raise to Thee  
Thanks for thy blessings free  
We here enjoy.

Prayer by Bishop H. B. Clawson.

The choir sang:

Behold the Great Redeemer die,  
A broken law, to satisfy.

The Priesthood of the Tenth ward officiated in the administration of the Sacrament.

### ELDER JOS. H. DEAN

was then called upon to address the congregation. He expressed his desire to have the sympathy and faith and prayers of the Saints in order that they might draw living waters from the fountain of truth. He had learnt by experience that it was necessary to rely on the Spirit to dictate what to say, the mind being previously stered with useful knowledge.

The speaker was thankful to live in a time when Apostles and Prophets again are on the earth, and for having the assurance that salvation is to be obtained by keeping the commandments of God. He felt that many do not fully appreciate the blessings we as the people of God enjoy. The manifestations of God's power are almost of daily occurrence among us, but being familiar with them we fail to realize to the full extent their miraculous nature. In the same way people are apt to regard with greater reverence ancient Apostles and Prophets than those who are living in our own age, and with whom we are acquainted. The fact is, there never was a Prophet on earth who did not have weaknesses; whose actions did not at some time seemingly discord with his teachings. But at this time we do not view the ancient servants of God in this light. Their great and good works and words have been recorded and we overlook their weaknesses. This will repeat itself. In ages to come, when the history of the great men in the Church shall have been written, they will appear just as great as any of those whom we now justly view with reverence, in looking back on sacred history.

The speaker referred to a belief that seems to be common to many people in the world, viz: That faith alone brings salvation. If I should believe, he said, that a man could commit all manner of sins and yet be saved in the presence of God merely by believing, there would seem to be no special reward for the faithful performance of duties. We know that it is by keeping the commandments of God that we shall be saved. And the more faithfully we do this the greater will be our reward.

Concerning the divine mission of Joseph the Prophet, the speaker remarked that there are many things visible to us proving his authority as a divine messenger. It is true that the very name of Joseph Smith is held in derision by the world. They scorn the

idea of Joseph being a Prophet of God. But why should he not be a Prophet just as well as Samuel or Elijah or Malachi? All men born of woman have their weaknesses, but why should God not have Prophets in this age as well as formerly? Are we not as valuable in His sight as past generations were? If we are, why should not God select Joseph Smith to be His messenger, just as much as any other man, with whose history we are familiar? It was necessary for the Lord to select a young boy whose mind was free from prejudices and whom He could, consequently, mould according to His own mind and will. This was necessary for the work Joseph Smith had to do. It is not likely that the Lord could have done this with any man whose ideas had already been formed in the various schools of theology. We see that those who come out from the various sects retain more or less of the sects they left, even after they have embraced the Gospel. It is doubtful whether even the Lord himself could have convinced a man like Henry Ward Beecher that he was wrong in some things. It was otherwise with Joseph Smith. His mind was free from the prejudices common to mankind, and the Lord could instruct him in the great work before him.

As an instance of the erroneous idea the world has formed of the youthful Prophet, the speaker mentioned the fact that he was frequently referred to as "old Joe Smith," although even at his death he was only a young man. But such erroneous notions are spread, and very few care to ascertain the truth. As another instance it was maintained that strangers often imagine a "Mormon" must be a queer looking being, and they are almost disappointed when they find out that they are just like other people.

The Latter-day Saints who keep the commandments of God have a testimony within themselves that this work is of God, but if they cease to keep the commandments of God, the testimony is withdrawn. This truth is set forth in the following verses of the Book of Mormon:

It is given unto many to know the mysteries of God; nevertheless they are laid under a strict command, that they shall not impart only according to the portion of his word, which he doth grant unto the children of men; according to the heed and diligence which they give unto him.

And therefore he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full.

And they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell.

The mysteries will be made known to those who keep the word of the Almighty, but if any harden their hearts the testimony will be taken from them.

To the faithful Saints heaven and earth are full of evidences of the divinity of the work in which we are engaged. One evidence is the congregation which is gathered here