

time the sterily just God described in the Old Testament; at another he is the God of love revealed to us by Jesus. Not that these two conceptions of God are each other, rather is each the complement of each other; but yet the God of such widely different qualities seems to us as natural, necessary, in God, strikes us as strange. And so the union in Gordon of severity and exceeding gentleness always seemed to me to be extraordinary.

It is not that Gordon was simply inaction, but that danger had passed and positively for him nothing was to be feared. There is a curious story in his Khartoum diary where he asks the question of whether he should or should not allow the British to take him alive. Death to him was really the open door to a new life, whether he passed through it or not under any other circumstances was all the same. Death to him was merely a release from all the cares of human life. When shall we see him again?

Gordon possesses their own distinctive forms of courage. The immortal Frenchman, who is capable of the noblest heroism as long as he goes well with him, fights a losing battle. The faithful and obedient ignorant Russian soldier, possessed of a dogged determination of character, closely resembles the disposition of the rank and file in our own army.

He endures fatigue and privation in a manner that shows he comes from a really courageous race. Among the great armies of the world he is composed of a fiercer or braver fighting material than that of Turkey. The early life, the training, the manners, customs and above all the religion of the Turk, combine to make him the most formidable of soldiers. There is no other people on earth who can be so worked up by religious enthusiasm into a frenzy that nothing can resist. The Arab tribes are used to fight in the Sudan were able to maintain ten years ago, anxious to make money by hiring out their services. The little Syrian servant one day took on shooting expeditions in these regions used to bully them in the inferior race, and did not even hesitate to strike them in his angry mood. The same Arab who then submitted to any ill-treatment at the hands of his master, wretched little Syrian cook, of whom he was made by the religious fervor and enthusiasm with which the Mahdists were able to inspire his followers, became a real demon in battle. His was the courage which can only come from a firm belief in another world, the conviction that death is but the beginning of a new and happier existence.—*Fortnightly Review.*

SUNDAY SERVICES.

Faith of the Saints Increased by Sacrifice. The Beneficial Effects of Opposition and Difficulty When Manfully Met and Overcome.

Religious services were held in the tabernacle, Salt Lake City, Sunday, September 23, 1883, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang: "This is the place where Christ will reign, with all His Saints a thousand years."

A prayer was offered by Elder Elias Briggs.

The choir sang: "How sweet communion is on earth, With those who've realized the birth."

The Priesthood of the Twentieth century officiated in the administration of the Sacrament.

ELDER JOHN NICHOLSON,

called to address the congregation, said he approached the performance of this duty with a degree of reluctance, feeling his own inadequacy for the task. He relied on the Lord, however, for His blessing and guidance. It is always interesting to contemplate one of the chief purposes of coming together—that of partaking of the sacrament, and renewing our covenant to keep the commandments of the Lord. It has fallen to the lot of Saints in all ages to be compelled to follow the Captain of our salvation through evil report, for they have everywhere spoken against. There is a proneness among the people to forget God, and they need to be constantly reminded of their duty. Had the Sacrament been instituted, we would probably be more neglectful of it, and that is certainly unnecessary.

Not long since I was asked a question relative to a very important subject. How can we increase our faith? The point that will enable us to hold of eternal life? The leading principle in this line is that of sacrifice, which was exemplified in our savior's death. It is therefore profitable to not only to partake of the emblems of His sacrifice, but to understand its application to our lives. He gave himself a ransom, that as by one man's sacrifice the way was opened to resurrection and the life. Not only was His agony intense on the cross, but his whole earthly career was suffering, indescribable, for before his view continually was the sacrifice He would have to make, and which would naturally entail great

mental distress, for it is natural for intelligent beings to cling to life.

He sacrificed all things to do His Father's will, and it was a constant saying of His that He came not to do His own will but the will of the Father who sent Him. It should also be the leading object of our lives to do the will of God who sent us; for we also are here because we have been sent. It is our duty to place ourselves on the altar of sacrifice; to say, Father, show us Thy will and give us strength to follow it. To those who do His will it is promised that they shall sit in the light of truth; to them it is given to know of the doctrine, dispelling all doubt. How necessary it is, then, to seek for the faith once delivered to the Saints. The character of that faith was such that they could stand unmoved in the face of every danger; they could quench the violence of fire, and do many wonderful things; they could face the fagot and the stake because they knew they were right.

It has always seemed to me that it was needful for the people of God in this age as well as other ages, to be confronted by every species of difficulty; to be surrounded by those who seek their destruction, for where there is no trial nor adversity there is no education; the lessons of experience are indelible, and their effects stronger than those reached through other processes. The Saints realize that their lives have ever been beset by the assaults of adverse powers. The Elders, when called by proper authority, go forth to proclaim the Gospel; they lay aside their business affairs; they leave for long periods those who are dearer than life, and go out to meet the opposition and scorn of the world; they have agreed to follow Christ, and that is a part of His example. It is a part of the will of God that the Gospel shall be preached to all the world for a witness that the world might not be brought to judgment without evidence. The Elder who would not perform this duty is not valiant for the truth, and his faith will diminish except he repent. We have seen many examples of this. The great body of those who have been called have gone forth in the service of the Lord. A few had personal business matters that needed their attention, as they claimed, thus exhibiting the fact that they had not the faith that fears nothing and dares everything for Christ's sake. These we have seen denuded of their power, and go backward. The bulk of those who have had faith to take hold of this part of the service of God have gone forth, and have returned from the field possessed of greater power to build up the kingdom of God both at home and abroad. This is because they made a personal sacrifice for the truth, and were in line with the spirit and genius of the mission of Christ.

In those distant lands where the Elders lift up their voices, those who love Christ know the voice of the Savior and follow it. The Spirit of Christ speaks now as well as it did when His own voice was heard, and brings those who listen to it to a unity of faith and purpose. When the honest in heart hear it, they receive it as the voice of the true Shepherd. When they follow it they begin to realize the sacrifices that will be required of them. They learn that it is essential that all should exercise faith, repent of their sins, be baptized for the remission of sins, in the likeness of the sacrifice made by Christ by His death and burial, and come up out of the water after the manner of His resurrection, cleansed from sin. As Peter said, when asked by the people what they should do to be saved, "Repent and be baptized, every one of you." There was no exception. His declaration was in line with that of the Savior, who said that all must be born of water and of the Spirit to enter the Kingdom of Heaven. Peter told the congregation that if they were baptized for the remission of sins, they should receive the gift of the Holy Ghost. There is no exception to this rule of obedience. How complete is the comparison to the sacrifice of the Lord. In the similitude of that sacrifice the believer who is baptized by immersion by an authorized servant of God is buried, and comes up free from sin, if he has been honest in his obedience. Then comes the realization of the promise, the gift of the Holy Spirit. Those who have this Spirit have an infallible guide that by cultivation becomes a fountain of revelation to those thus blessed, the Scriptures become a new book, and what was sealed to them before is opened to their understanding. They then realize that no man can understand the things of God except by the Spirit of God.

The message of the Gospel is heard by the poor—the honest in heart; those who have the Spirit of Truth in them, and in their hearts is a responsive echo to it. Those who hear the message meet with adversity the moment they make up their minds to yield obedience to the truth. Around them breaks a storm of persecution, and those who should be the kindest and most considerate to them are filled with hatred. Thus is fulfilled the saying of Jesus, "I came not to bring peace, but to bring a sword." Sometimes the worst enemies of a man who receives the Gospel are those of his own family or kindred. Their antagonism has a more incisive and intense effect than that of others. But the honest man or woman is valiant for the truth, and submits to scorn and contumely for its sake. The man who is unable to make the sacrifice involved loses what

little faith there was in his heart. It is uprooted and he is swamped and lost. The path to eternal glory is strewn with thorns; there is no royal road to the celestial kingdom of God. John the Revelator said the call was in reference to latter day Babylon, "Come out of her my people that ye partake not of her sins and receive not her plagues. For her sins have reached unto heaven and God hath remembered her iniquities." Those who have received the testimony through obedience hesitate not to make further sacrifices, by leaving home, country and friends and gathering with the Saints. Those who have not the courage to press on, lose what little faith they have, because they have released their hold on the Gospel plough and stepped backward.

Have the Latter-day Saints, in their gathered condition, been invariably treated with consideration and kindness? No, they have been driven and oppressed; their lives taken; their houses ransacked and burned; their property seized without recompense. Some who have not had faith have become discouraged under these circumstances, but the others have pressed on. There is one thing that the Saints must do if they hope to endure to the end; they must place themselves entirely upon the altar, being willing to sacrifice all earthly things for Christ's sake, until they reach the point when, if it should become necessary, they will not only submit to be robbed of property or be deprived of liberty, but to lay down their lives for the cause of God. We may have the opportunity, for God has promised it; His word has never yet failed nor is it likely to. He said through Joseph the Prophet (Page 312 Book of Doc. and Cov.):

"And whose layeth down his life in my cause, for my name's sake, shall find it again, even life eternal; therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy."

He admonishes the Saints to be not afraid of their enemies. He says this in consequence of the decree he has made. There is a promise regarding those who do not fear the enemies of truth, for faith and fear cannot dwell together in the same person. The promise to those who are willing to sacrifice all things is that he who lays down his life shall take it again, even life eternal; he who seeks to save his life shall lose it. He who will deny his faith to save himself shall lose his life, even life eternal. As Joseph Smith said, it will be discovered that in the celestial kingdom there are no cowards. Where can there be found such opportunities to display genuine moral courage as are afforded in connection with this Church, against which nearly every hand is menacingly uplifted? What we experience in the shape of trouble is the best thing that could happen for our advancement. It is the great developer of character. Consequently here are a community of sturdy characters, and those who say they have no spirit of independence are mistaken. The course our enemies have pursued has been one which tends to make us great. We are yet in our infancy in this regard. There is no need to complain when the clouds overhang us as dark, for it is the good will of the Father to take care of His people and His work. We should meet trouble without fear, and meet it manfully that we may overcome it and not allow it to overcome us. To him who is overcome there is no promise nor encouragement. He who overcomes is saved because he does overcome. When men professing to be Latter-day Saints say we shall have to lay aside our religion because the great majority, say we must, they have not much faith in God, or in the divinity of this work.

Let us thank God for the trials we have passed through, and acknowledge his hand in all things; for he who does not acknowledge the hand of God in all things is in danger of His displeasure. We are far from perfect and need troubles to induce us to fall into line with the truth by repentance. We have legislation—as in the world—in favor of the rich as against the poor; we have those among us who seek for pleasure rather than the things of God; we have those

who seek first mammon, the god of this world, when the true position is to seek first the kingdom of God and His righteousness. We had better seek first His kingdom and righteousness, even if we have to wait till the resurrection for the other things to be added. We cannot afford to make a mockery of our religion. Injustice cannot be done with impunity. Those who contravene that self-operative principle of justice will find themselves in the grasp of her hand. As has been poetically said, the feet of justice are clothed in wool, and you hear not her stealthy tread; but her grasp is iron, and cannot be loosened except by the power of Omnipotence. God has been teaching us to recognize these principles by which He himself is governed, and we must sooner or later place ourselves on this basis, ignoring ourselves and devoting all to the cause of truth and right. We then will need to have no fear of opposition, for the foundation upon which we stand will be impregnable.

May God enable us to square our lives with the Gospel of Jesus Christ, that we all may be saved.

The choir sang the anthem—"Jubilate."

Benediction by Elder Seymour B. Young.

French capitalists have formed a company to purchase large and fertile Russian territories for farming and cattle breeding. Another great company is proposed, with Russian and foreign capital, to export beef, mutton and pork to England by fast steamers from Liban.

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NOTICE TO CREDITORS.

In the Probate Court of Iron County, Utah Territory.

In the matter of the Estate of Edward H. Davis, deceased.

NOTICE IS HEREBY GIVEN BY THE undersigned, administrator of the Estate of Edward H. Davis, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the said Administrator, at his place of business, in Summit, Iron County, Utah Territory.

ALEXANDER DAVIS, Administrator of the Estate of Edward H. Davis, deceased. Dated at Summit, July 30th, 1888. w4t

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