

DEATH OF JOHN BRIGHT.

HON. JOHN BRIGHT, the eminent British statesman, expired at half-past eight o'clock this morning. The dispatches touching upon the precarious condition of the health of the illustrious commoner during the last few weeks caused the event to be anticipated. His has been a luminous and honorable career. The world has produced but few men who have been so long and prominently before the public and yet have left a record as untarnished as his.

He was the son of Jacob Bright, Esq., of Greenbank, near Rochdale, and was born in 1811. He entered political life about the time he attained his majority, by engaging in the reform agitation of 1831-2, since which time he has been, nearly always, one of the most prominent figures before the British public. In 1839 he became one of the most influential and active members of the Anti-Corn-Law League, formed the year previous, for the purpose of securing the repeal of the laws which placed a heavy impost upon bread stuffs.

He was repeatedly elected to Parliament from various constituencies, was generally a leader in reforms proposed in that body, and has always, since the commencement of his parliamentary career, been a distinguished champion of free trade. About the year 1850 he became an ardent co-worker with the great political financier and reformer, Richard Cobden, in the advocacy of reforms then being agitated in England.

Mr. Bright's policy on the eastern question previous to and at the time of the war with Russia alienated many of his friends. He denounced the war and the policy of which it was a part, or result, and while his course was criticised as one of erroneous judgment by those who differed from him, his courage in maintaining his convictions was admirable.

Space will not admit even of a cursory mention of the multitude of political movements, changes and reforms in which Mr. Bright took an active part. He was a pronounced sympathizer with the North during the American civil war, and the leading object pursued by him in the later years of his parliamentary career was the extension of the franchise. He was frequently in accord with Gladstone, but not always, the latter's position on the Irish question being a notable ex-

ception. He did not favor a distinct Parliament for Ireland on the ground that it would lead to the ultimate separation of that country from England and tend to the disintegration of the British Empire.

He was a member of the firm of Bright Brothers, cotton manufacturers, of Rochdale, for many years, and may have been at the time of his death. His time and talents were, however, mainly devoted to public, rather than private interests.

We have heard Mr. Bright speak when his powers were at their zenith. He was a man of fine presence, not over medium height but stoutly built. His face was of the leonine cast, the only weak feature being the nose, which was under rather than over medium size. The nostrils were somewhat distended, however, intensifying the eagerness of the entire facial expression. The eyes were large, unusually full, and lighted with the beam of intelligence.

Mr. Bright was a great orator, his power lying more in that direction than that of executive statesmanship. His ability to impress Parliament and sway the masses with speech was marvelous. In that respect Gladstone was his superior in the grouping of facts, but inferior to him in the matter of their effective presentation. Mr. Bright had a wonderful voice. It was rich, mellow and resonant, unsurpassed by that of any other publicist in England in point of flexibility. When addressing a multitude upon any great topic it varied in tone from the sigh of the wind to the roar of the cataract. His words, though unstudied, flowed betimes like a gentle stream and then like a rushing torrent. The effect of his oratory upon his auditors was remarkable. Occasionally they would listen in rapt and breathless stillness until, catching the genius of the speaker, they would break into a tumult of enthusiasm. His peculiar abilities constituted him more a political standard bearer than a manipulator and leader of men. Take him all in all, he can be properly classed among the great men of the earth.

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, March 24, 1889, commencing at 2 p.m., President Angus M. Cannon presiding.

The choir and congregation sang:

When God's own people stand in need,

His goodness will provide supplies.

Prayer by Elder John Ostler.

The choir sang:

The great and glorious Gospel light

Has ushered forth unto my sight.

The Priesthood of the Fourth Ward officiated in the administration of the Sacrament.

ELDER CHAS. W. FENROSE

was called to address the congregation. He said he had not language to express his joy and gratitude at being again in the midst of his friends. He hoped that by the aid of the Holy Spirit he might say something edifying and interesting. It is nearly four and a half years since I had the privilege of meeting with you. I have traveled in many lands and among many peoples; wherever I have been, on land or on sea, the blessing of the Lord has been with me, and I have rejoiced in the God of my salvation. And this afternoon I praise Him for His goodness. No scene that I have witnessed during my absence has been half so pleasant as the one I behold today—an assemblage of Saints who have come here from many nations to worship the Lord their God.

It is often said that we are peculiar, and we are particularly so in our religion. People call it a new religion, but it is not new, except to the generation in which we live. It is an old religion—the everlasting Gospel; the one plan of salvation for all worlds; it is the one religion that will bring man back to God. It embraces all that is true and good. All religious systems in the world have some degree of truth, which enables them to live. But they are mixed with error, having been made by men; their weakness consists in this error. The distinctive feature of our religion is that every principle was revealed from on high. We did not make it, Joseph Smith did not make it; but the God of heaven revealed it to His Prophet. There is not an ordinance, a doctrine, or a regulation in our religion but has been revealed from heaven for our guidance and benefit, and our salvation.

The religious systems of the world have been founded by men, though many have endeavored to base their ideas upon the Bible. Men have adopted a set of rules or ideas, but none pretend that they were revealed from heaven. No doubt a great deal of good has been done in turning people from evil ways. But none of these different systems has been authorized by heaven. True religion comes from God. No one can understand Him unless He reveals Himself; and in this finite condition we cannot fully comprehend Deity.

Our Father revealed Himself in the early history of the world. Our Lord Jesus came in the meridian of time to lead men in the path of right. In this age God and His Son Jesus appeared to Joseph Smith, who received authority to preach the Gospel and administer in its ordinances. This is the foundation of "Mormonism;" it was revealed from on high. Every truth revealed to us