

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Dec. 7th, 1890, commencing at 2 p.m., Counselor Joseph E. Taylor Presiding.

The choir sang the hymn:

Lord, Thou wilt hear me when I pray,
I am forever Thine.

Prayer by Elder Wm. McLaughlin.

The choir sang the hymn commencing:

Hark! listen to the trumpeters!
They sound for volunteers.

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

PRESIDENT SEYMOUR B. YOUNG was the speaker. Once more, he said, they had assembled in that tabernacle, which had been dedicated to the Lord God of heaven and heard the prayer of faith offered in their behalf, that they as a congregation of worshippers might enjoy holy communion with the Spirit of God.

When we spoke about the worship of the Lord and referred to the ordinances of the Gospel, we hoped to be edified, blessed and comforted thereby. Those who had come there that afternoon with a prayerful heart and a contrite spirit, with a spirit of forgiveness and brotherly love, and a desire to be fed with the Bread of Life would be benefited and made to rejoice when they departed from that building.

There was a feeling prevalent in the heart of the human family everywhere to worship some being greater than mankind. We found this to be the case even among the benighted natives of the dark continent of Africa. The North American Indians today, in keeping with the traditions of their fathers, had their days of feasts and rejoicing and of thanksgiving. They had their harvest celebrations, and their so-called "ghost dance."

Elder Young made reference to the movement among the Indians, in which he believed there was considerable tradition and ignorance mixed up with some things that might be correct, and expressed the idea that when the Lord had any general work to be done connected with the present dispensation He would, as He had promised, "reveal His secret to His servants the Prophets."

Turning to the subject of the daily life of the Latter-day Saints, the speaker quoted from the address of one of the Apostles at a recent quarterly conference at Provo, who remarked how glorious a thing it would be if the President of that Stake could stand up before the people and declare that there was not one man in his Stake who indulged in intoxicating drink, in profanity, or who ever took the name of the Lord in vain; but that all the Latter-day Saints in that Stake were living godly lives—honest, industrious, humble and earnest seekers after the Kingdom of God, living and work-

ing in harmony with their brethren under the direction of the Priesthood and those who presided over them. But the President of the Stake admitted before that same congregation that he could not truthfully do this, notwithstanding all the teachings and instructions which the people received from time to time for so many years past. Those teachings and instructions, he honestly believed, had a beneficial effect generally; still, he feared there were some members of the Church of Christ today who needed to repent of their sins as much or even more than when they first went down into the waters of baptism for the remission of those sins. He was glad to say, however, that there was a marked improvement in the ranks of the Latter-day Saints, the majority of whom were striving earnestly to keep the commandments of God, to establish the kingdom of righteousness, and to win souls unto Christ by their precept and example.

The speaker next dwelt upon the mission of the Latter-day Saints. It was not one of conquest by force; the message which they had to bear to the world was one of peace. But the Latter-day Saints had not themselves always enjoyed the privilege of living in peace; indeed it would almost seem, at times, that the Lord's hand was laid heavily upon His people in order to chasten them and bring them to a remembrance of the covenants made with Him and with each other. Notwithstanding this, the faith of the Saints had never grown dim. Once in a while an individual had gone into darkness because of his own transgression, but the majority of the people rejoiced today in the knowledge that God had been merciful unto them and permitted them to maintain within, amid all the trials through which they had been called to pass, that Spirit which before led them unto a knowledge of the Gospel of the Lord Jesus Christ. He exhorted the Latter-day Saints to live true to their religion, to pay their tithes and offerings, to remain steadfast in their faith, and to hold unbroken communion with God. No power on earth could prevent the spread of the Gospel and its power being made manifest in the midst of the people.

The choir sang the anthem:

Let the mountains shout for joy;
after which the congregation joined with the choir in singing the doxology.

The service concluded with the pronouncing of the benediction by Bishop William B. Preston.

"LIBERAL" CROOKEDNESS.

THE rumors of a defalcation in the city accounts culminated in a report made by the finance committee at last night's session of the Council. It stated that the amount of shortage in Recorder Hyams' accounts is \$1751. The concluding portion of the report represents the

committee as wielding the white-wash brush and spreading a thin coat upon Mr. Hyams, but the whitening was badly streaked with soot. Here is the mixture with which they daubed the defaulting official.

"Your committee further report the Recorder has done all in his power to assist this committee in their investigations, and while we charge him with gross carelessness in office, we do not believe he intended to defraud the city in any manner."

It seems that the committee, if it made any comment at all, must either characterize Mr. Hyams as an idiot or a rogue, and it seemed to regard the former as the lesser of the two rather enormous evils when introduced into civil station of important responsibility. It is well to consider this transaction in the light of logic.

There appears to be no doubt as to the fact that \$1751 of the public money was missing. The defalcation was in the recorder's department. That amount of cash did not take its flight without the aid of a pilferer. Its disappearance is attributed to carelessness, and not criminality. That means, we suppose, that the sum was used personally by Recorder Hyams or somebody connected with his office for his personal benefit, the expenditure being indulged in while the appropriator of other people's money was in blissful ignorance that it was not his own.

This is very thin. The shortage amounts to about \$220 a month from the time Mr. Hyams assumed the Recordership until the date of discovery six weeks since. To accept of the theory of the committee would be to accept of the correctness of a remarkable instance of absent-mindedness. If a tramp should take an overcoat from a store dummy and be caught at it and somebody put up a plea to the effect that the purloiner had no intention of doing wrong, but was merely guilty of "gross carelessness," the pleader would be regarded by the court as a lunatic.

We do not assert that Mr. Hyams stole that \$1751, no matter what we may think on the subject, but the committee point to him alone and no other. And if he did not take it why did he return it to the city treasury? If he can clear himself from the imputation that lies under the committee's white-wash, why does he not do so? Why did he not appear in the Council last night, and why did he resign? He refuses to make any explanation.