

SUNDAY SERVICES.

Bishop Whitney's Discourse at the Tabernacle.

The congregation at the Tabernacle yesterday afternoon, Sunday, Nov. 29th, was very large; the weather was fine and people were present from all parts of the city.

The choir and congregation sang the opening hymn:

Lord, we come before Thee now.

Prayer was offered by Elder Robert Morris.

The choir sang:

O Lord of hosts we now invoke.

The Bishopric of the Eighteenth Ward officiated in the administration of the Sacrament.

The congregation was addressed by BISHOP ORSON F. WHITNEY.

He realized to some extent the responsibility of speaking to this people in the name of the Lord. The preaching of the Gospel and exemplifying its principles in our lives is the most important thing we have to do; it is the highest ministry and greatest honor that can be given to men in the flesh. Christ, in speaking of Peter, the man whom He had chosen to stand at the head of the work on earth which He had established, made, as the test of love for Him, that he should feed the sheep of God, and give unto them the bread of life.

The Gospel is the perfect law of liberty, for it is the design of the Almighty that His children shall be free; for this the American government was founded, on a land of liberty, preparatory to ushering in the Gospel, liberty's perfect law. A perfect liberty not only casts down tyrants from their thrones and bursts the fetters of the slave, but also delivers the mind from captivity, opens the spiritual dungeons, dispelling darkness and despair and ushering forth the prisoner of doubt and sin into the life and light of Gospel freedom.

The American patriots struck not only for personal liberty, but liberty for mankind and posterity. Only small souls lived and labored for themselves, their immediate relatives, and for the present moment. The great soul is a mighty warrior, battling for human good and human rights. Upon his helmet crest is written, not "Me and mine," but "God and my fellowman." Christ was such a warrior; not his own will but the will of his Father was his foremost thought, the welfare of the human family. This is why the angels sang above His cradle, "Glory to God in the highest, and on earth peace, good will toward men."

In Him was made good the promise of the Lord to Abraham: "In thee and thy seed shall all the nations of the earth be blessed." In His veins flowed that precious blood, the blood of Israel, with which God has "sprinkled many nations" for their salvation. Would it be too much to suppose that in the veins of every good and great man, inspired and raised up as a benefactor to his race, there was to be found some of this blood of Abraham with which all nations were to "be blessed?" Let that be as it may, it is certain that all such men are the Lord's instruments, and that all men of every nation are and have ever been carrying out His purposes and fulfilling His great designs, whether they were aware of it or not. We are told we must acknowledge the hand of the Lord in all things.

We hear much boasting nowadays concerning blood and lineage, and some Latter-day Saints seem prouder if they can trace their families back to some Norman noble, or robber Baron, some Duke, or Lord, or Governor, than they appear to be of their own membership in the Church of Christ, or of the blood of Israel in their veins. There is a great deal of talk of "blue blood" and "first families," etc., even among the people of God, the Latter-day Saints. Are we not all of one blood, the blood of Abraham? Are we not all members of the one "first family" of the earth; the family of our father Adam? And above and beyond all, are we not the sons and daughters of God; we and all the rest of mankind?

"Blood will tell" its quality, give it whatever name you may. True nobility, real greatness, is not to sit upon a throne, to wear a high head and a haughty mien, nor does it consist in purple and gold and the linen; no more than humility consists in rags and dirt. It will prove itself in humble and faithful deeds. The highest in very deed, will be the humblest. The King of kings thought it no disgrace to wash the feet of his humblest disciple; for "he came not to be ministered unto, but to minister." "He who would be great among you," said he, "let him be your minister." To minister is to serve.

"If ye are the children of Abraham," the Son of God said to the Jews, "Ye will do the works of Abraham." What works? Works of faith and humility, being willing to acknowledge the hand of the Lord in all things, and live by every word that proceedeth forth from His mouth. Had they done this, they never would have put to death the Son of God, they would never have taken the dead letter and with it condemned the living oracle; they would have sacrificed their preconceived notions and ideas and accepted the new revelation of God's will, instead of prying their faith to the dead writings of Moses and the Prophets; only to be properly interpreted

by the spirit which they rejected. They were of the earth earthy; their minds were materialized, and in their overweening desire for a temporal deliverance and the possession of earthly things, they overlooked and ignored the greater deliverance offered them, the spiritual freedom of the Gospel, the riches of eternal life.

The tests of faith are various, adapted to all natures and conditions. The test applied to one man in the days of the Savior was to "sell all he had and give to the poor." He could not stand the test, for he idolized his wealth, instead of worshipping God. Abraham's test was far greater; gold and silver would have been nothing to him; he was touched in his tenderest spot, where all will be tested. The strength of a chain is the strength of its weakest link, the wall that is weakest will be the wall against which the battering ram of temptation will be directed. Abraham was required to offer up his only son, and hard though the struggle must have been, he made the sacrifice in his heart, though it was not required for him to consummate the act. He stood the test and became the father of the faithful. He was a brave man, not one who did not feel—for many men are called brave because they have no sense of danger—but a man who felt, and suffered, and yet, like Christ, groaning in his agony of trial, went forward and performed the will of God. Such men are the bravest of the brave; they are men of giant souls.

The Latter-day Saints, though they have come through a Gentile lineage, have been told they are the children of Abraham. What is the test? That they do the works of Abraham: live by every word of God, keep his commandments and confess His hand in all things; willing to lay their all upon the altar and sacrifice earth for heaven, the temporal for the spiritual, time for eternity.

It is hard to discourage a people who will do this; who see in all things the hand of the Lord over them for their good and His own glory. Who can say with Job, "I know that my Redeemer liveth and that He will stand at the latter-day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God."

The Saints have passed through worse scenes than the present; they have been robbed and driven and oppressed, and many have suffered even death for the Gospel's sake; and their children will, if they are the true issues of such noble fathers and mothers, prove their integrity in like manner. Only the chaff will be blown away, the wheat will remain; the children of the world will go back into the world, but the children of Abraham will endure, like him, faithful unto the end.

It matters not whether we be rich or poor, bond or free; in sorrow or in joy; if we know that God lives, and are engaged in His cause, and are true to our professions, all that happens will be for our best good.

When the Saints were stripped of all their earthly possessions, and driven out of Missouri, Heber C. Kimball, an Apostle, wrote to the Church in England: "Be of good cheer, brethren and sisters; the Church was never in as good a condition as now; they have lost all their earthly goods and are now ready to go forth and preach the Gospel to a dying world."

A people who hold such views cannot be discouraged; not even by death. It was Governor Lilburn W. Boggs, an American, who issued the edict "to exterminate the 'Mormons' or drive them from the State." God be thanked that the Saints are not of such a stripe of Americans as this man, who could thus rob a helpless and innocent people; expelling 15,000 Americans from their homes, in a land of liberty, for the sake of their religion. Such men may say they are Americans; but they are freedom's bastards, they are not persons.

Let our motto be peace, and good will to all men, and our lives be spent in the promotion of the principles of the Gospel, the plan of salvation, the perfect law of liberty.

The choir sang an anthem, and benediction was pronounced by Elder Henry P. Richards.

A MISSIONARY'S LETTER.

Adventure With Train Robbers—Suspected of Being a "Mormon."

CONYERSVILLE, HENRY CO., Tenn., Nov. 14th, 1887.

Editor Deseret News:

It is difficult to escape indulging in illusion as to who the new Elder will be who is to take the place of the one released. "A fellow feeling makes us wondrous kind," and partaking ourselves, of the joys missionary experience affords, the thought that an energetic friend at home should be privileged to enjoy the same blessing is the mainspring of reflection. Watching each incoming train almost breathlessly to see the surprise; at last it arrives and, of course, is not the anticipated, and ten chances to one he is a person never before seen or heard of.

TEMPORARY DISAPPOINTMENT

soon sinks away, and reconciliation is restored with the conclusion that the new friend is just the one. The request to tell all the latest news from home is complied with, though laboriously performed in consequence of the deep sighs and weebegone looks in the narrator's countenance. At last he

becomes a little easier, after surveying the crude surroundings, but is subjected to another violent shaking when the corn bread and bacon is set for dinner. News from friends at home consequently can only be obtained after two or three days' presence in the real southern scenes.

Elder W. being delayed a day in Salt Lake, happened to strike the train that was boarded and robbed near Grand Junction on the 3d inst. He says that about 1 a. m. he was aroused from his hard endeavors to get a little sleep, by the brakeman rushing through the train exclaiming that they were

HELD BY ROBBERS.

This cheerless announcement in the dead hours of night would awaken a person so thoroughly that he could see villains where none existed. All persons immediately thought of pocket books and what would be best to do with them. One threw his in the water tank; another in the coal box; still another in his shoes, and for a time money was a great burden with little value.

Elder W. concluded to go out and see the cause of delay, and the *modus operandi* of train robbers, though what his object could be, he alone knows. In front of the engine was a large pile of ties supporting a red lamp. Proceeding to the front to inspect more closely, when near the mail car he heard a very stern command to halt, proceeding from under the car. The command seemed to be directed to some one ahead. It was repeated and still Elder W. paid no attention to it, when immediately a flash of light and a whizzing bullet announced that he was the person addressed. A naturally hasty retreat was made to the coach from whence he came. Soon the obstruction was removed and the engineer ordered to proceed. The robbers did not disturb the passengers and only secured a small amount from registered letters.

Thus the young Elder with a little too much curiosity, escaped a close call.

Strangers from the west coming here are generally taken for "Mormons."

A WRITING MASTER.

claiming to come from Arizona, has learned a lesson of sympathy for us recently in his rounds. He made up a class of thirty and proceeded to the school house expecting to meet his students. Instead of students he met a trustee with a note, so common to the Elders, ordering him to leave the country at once and not try to insinuate himself among the people under the guise of being a writing master. He was suspected of being steeped in "Mormonism."

Upon another occasion where a grave doubt existed in the minds of the people as to who he was, they discovered his "Mormonism" by his refusing to eat hog meat.

CONFERENCE IN SWEDEN.

Progress of the Gospel in that Remote Country.

Under date of October 28th, Elder E. H. Karlson, writing from Norrköping, gives the following report of a conference in Sweden:

The Elders laboring in the Göteborg Conference met here in conference October 22nd. Our first meeting was held Saturday, commencing at 8 p. m., and we had a spiritual feast that will not be forgotten by the Elders and Saints present. There were present on this occasion N. C. Flygare, President of Scandinavian Mission; C. J. Fjeldsted, Traveling Elder in said mission, and N. L. Lindelf, President of the Göteborg Conference. Elder Valquist was appointed clerk.

Our conference was continued on Sunday morning at 10 o'clock, in the afternoon at 2 o'clock and in the evening at 8, and closed with a priesthood meeting on Monday. There were present of the elders from Utah, besides those mentioned above, Charles Eliason, Gustave Eygren, A. Westberg, Ole Olsson, Ole Johnson, J. A. Quist, Gustave Backman and C. H. Karlson. The principle speakers were N. C. Flygare, C. J. Fjeldsted, J. A. Quist and N. L. Lindelf.

Good and timely instructions were given, and the necessity of obeying the first principles of the Gospel was clearly shown. Throughout the whole conference the Spirit of God was manifested, and we have all returned to our different fields of labor with renewed courage in battling for the cause of truth. The Elders all expressed themselves as enjoying the spirit of this mission and felt greatly honored in having the privilege of laboring in the cause of truth.

WE HAVE EXPERIENCED

NO PERSECUTION here during the past half year, and many honest persons are sincerely inquiring after a knowledge of the truth.

President Lindelf reported seven branches in the conference, each presided over by an Elder. The conference consists of 411 members; 77 have been baptized during the last half year; 37 have emigrated to Utah; 3 have been cut off from the Church, and seven have died; five halls are hired for holding meetings; four Relief Societies are organized and doing a good work. Meetings are generally well attended, and the Saints generally are striving to do their duty and live as becometh Latter-day Saints. We all feel to thank the Lord that we have been accounted worthy to labor in His cause.

[COMMUNICATED.]

'FAITHFUL ARE THE WOUNDS OF A FRIEND.'

BECAUSE the Latter-day Saints warn the inhabitants of the earth of the calamities and sorrows that are coming there are many who affect to regard them as the "enemies of mankind" and who charge them, if not with being the direct authors of the troubles they foretell, yet with rejoicing at every affliction that befalls their fellows. It is possible that there are some persons so completely destitute of humanity and the spirit of the Gospel as to rejoice in the contemplation of the sufferings of their fellow mortals and in the anticipation of the terrible scenes that seem to be nigh at hand. But if there are any such persons connected with the "Mormons" they are simply religious fiends and are utter strangers to the spirit and objects of the religion they profess to, and may delude themselves into thinking they do, believe.

The mission and business of the servants of God in all ages has been to be "saviors of mankind." That is the mission of the Latter-day Saints, and I personally know of some among them, probably there are hundreds, who would willingly sacrifice their lives if by so doing they could save even this nation from the awful afflictions that await its citizens in consequence of their pride and wickedness so far from hating the world, the true Latter-day Saint regards the whole human family as his brothers and sisters, as the children of one common Father, and desires the welfare and happiness of all. Call them "fools," "cranks," "fanatics," or anything else you please, and even if it could be proved that they are ridiculously deceived, the fact remains, that they are honestly and self-sacrificingly laboring to save the world, physically as well as spiritually. Over and over again, both in speech and writing, has it been proclaimed by them that the time was coming when they would have to feed even their enemies who would flee to them for safety from the distress and anarchy and bloodshed that will yet prevail. Does this look like rejoicing in the calamities of others? To the unbelieving it may seem very absurd; but who can deny the benevolence and generosity of its spirit?

But so it has ever been. No doubt Noah was regarded as the biggest fool of his age. And, if the theories of some philosophers be true regarding the formation and development of the earth, the antediluvians had far more excuse for unbelief than has the present generation. For, according to the theory referred to, those ancients had never seen any very large bodies of water. There were no seas or oceans in existence. And it seemed the climax of insanity as well as the height of presumption to predict such a general flood. But now, public men, editors and thinkers everywhere realize the existence of dangerous social elements that threaten to produce a terrific upheaval throughout the civilized world. All this was foreseen and foretold by the Latter-day Saints many years ago, when there was no indication, at least on the surface, of such a coming storm. I myself listened to Orson Pratt and others as they portrayed, over twenty-five years ago, the scenes of today, as well as many far more harrowing that have not yet taken place.

Jesus foresaw and predicted the calamities that were coming on the Jewish nation in His day. He was hated for so doing. Was He the enemy or the friend of His nation? In every age, almost, men have been inspired from on high to warn the inhabitants of the earth of coming evils and to point out a way of escape. As a general thing these men have been hated and regarded as the enemies of the people they were attempting to save. But, does the thief warn the person he intends to rob? Does the murderer tell his victim of his danger? Does a hostile general send emissaries to his enemy to tell him of his critical condition and how to escape the toils prepared for him? If the "Mormons" hated mankind would they leave wives, children, businesses, friends, sacrifice all earthly prospects, take their lives in their hands as they have to, and endure almost every conceivable hardship and privation to warn the world of its dangerous condition and to tell how to avoid coming evils? Men who make these charges know better. It is the murderous spirit in them that prompts them to publish such infamous falsehoods. With equal justice might Noah, Jonah and Jesus be denounced as enemies of the people to whom they were sent, because they predicted destruction unless they repented. And with equal sense may we condemn and destroy the signal service of the country for foretelling approaching storms and atmospheric disturbances.

What, then, is the way of escape? How shall peace, harmony and prosperity be secured? There is but one way. There is no "royal road" for the attainment of these ends. Rather, there is but one "royal road." It is the same remedy that has been prescribed by the Eternal Father for his children in every period of the world's history. "Repentance." There is no other possible way of escape. Yet this is precisely what the world is not willing to do. But it is just what they will have to do sooner or later.

As in the days of Jesus, so now. If God asked men to rally to the standard of the Cross with sword and bayonet, rifle and cannon, dynamite and torpedoes and—with the cruel spirit of the crusader—deluge cities and nations with blood and destroy and enslave all who would not submit to the new government—it would be blasphemy to call it the "Government of God." They would rush to such an enterprise notwithstanding all its dangers and hardships. But this is not God's method. His plan involves no suffering. It is man's opposition to it that produces misery and pain. His message today is the same that Noah took to the antediluvians, that Jonah carried to Nineveh, that John the Baptist and Jesus proclaimed in Judea—"Repent." "Cease to do evil, learn to do well." "Undo the heavy burdens." "Let the oppressed go free." "Do justice, love mercy, and walk humbly with God." So, and so only, can peace and confidence be established in the earth.

Too well, however, do we know that, with few exceptions, this message will be treated with contempt. Its heralds will, as heretofore, be derided, cast out and in many cases killed. What then? Are oppression, injustice and corruption always to prevail? No. The Lord has decreed a full end of wickedness. If men will not forsake it, they will be allowed to experience to the fullest extent its legitimate results. In Noah's day it was quenched with water; in this age it seems destined to be quenched in blood. "The wicked will slay the righteous." The spirit of disunion, insubordination, strife and bloodshed are abroad in the earth and will yet overthrow modern so-called "civilization." Then, and not until then, will the humble and repentant inhabitants of the earth be ready to say—"Blessed be that cometh in the name of the Lord." Then will the wisest and best and God-fearing of all nations unite in establishing and maintaining a higher, better, juster, purer government and civilization, the very keystone of which will be that "Fear of the Lord, which is the beginning of wisdom."

A STRANGE STORY.

A LADY WARNED THAT SHE WOULD BE MURDERED.

New York, Oct. 31.—A strange story of ghostly interference in the affairs of men comes from Miss Lena Herman, on whose authority it is offered to the readers of the *Globe-Democrat*. It will form another link in the chain of evidence so fast forming from all sides, that there is a spirit world, and that spirits do love their friends who are dwellers upon earth in the flesh, and that they do undoubtedly appear to us when there is sufficient cause for their appearance.

Miss Herman was a warm friend of the murdered Mrs. Lena Reich, who was so foully slain by her husband, Adolph Reich, at 144 Norfolk Street, in this city, on the night of April 19th last. Miss Herman had not seen Mrs. Reich for several months prior to the murder, and at the time was living in Boston. She has recently moved to Brooklyn. She says:

"When I was visiting Mrs. Reich last January she was in a great deal of trouble about her husband. She had been obliged to have him bound to keep the peace, which, however, he did not do, but abused her shamefully. One day she said to me while we were sitting darned some stockings: 'I ought never to have married Adolph; it was my fault, and I did it with my eyes open, for

I WAS WARNED

that he would murder me! It happened this way. Adolph had been courting me for some time, and I knew that I loved him. One night, a terrible dark, stormy winter night, he told me that he loved me, and offered himself to me. I acknowledged that I was not indifferent to him, but asked a few days to think over the matter and consult my friends. Adolph did not like this delay, and tried to reason me out of it, but I was firm and carried my point. Well, we sat up very late that night together, no one else but ourselves being in the room. When he finally left, it was past midnight, and the weather was very cold, so I fixed up the fire to make me a cup of tea to quiet my nerves and warm me up before going to bed. I was a little sorry I had been so positive to Adolph about the time, as I loved him and I thought I might as well say yes any way, so that he would have gone home so much happier.

"As I poured out my cup of tea I said aloud to myself, 'Yes, I love Adolph!' Just then I heard a noise on the stairs, and, thinking some one was going by my door, I turned off my gas, because I did not want any one to know I was keeping such late hours. As the fire in the stove gave out a ruddy light, and the half darkness of the room seemed so peaceful, and suited my mood of mind so well, I did not light the gas again, but sat and slipped my tea in the darkness, saying little things to myself aloud. Suddenly, however, I heard a slight noise behind me, and at the same time I heard the church clock strike the hour of 11. Well, I looked around, without a thought of anything strange, and oh! well, what I saw almost froze my blood. I drew back faint, too much terrified to swoon. It was a ghost! Yes, it was a ghost, and that of a man