

SUNDAY SERVICES.

THE HOLY GHOST AND ITS EFFECTS. THE PILOT OF TRUTH—SELF RELIANCE AND INDIVIDUAL TRUST IN GOD—THE POWER OF PURE KNOWLEDGE—ATTENT UNDER WRONG AND VALIANT FOR THE TRUTH—THE TREE IS KNOWN BY ITS FRUIT—BISHOP WHITNEY'S DISCOURSE AT THE TABERNACLE.

Religious services were held in the Tabernacle, Sunday, Oct. 2nd, 1887, commencing at 2 p. m., President Angus M. Cannon presiding.

The choir and congregation sang: Great God attend while Zion sings The joy that from Thy presence springs.

Prayer was offered by Elder Robert Campbell.

The choir sang the hymn: He died! the Great Redeemer died, And Israel's daughters wept around.

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

BISHOP ORSON F. WHITNEY

was called to address the congregation. He referred to the Sacrament of the Lord's Supper of which the congregation had partaken. This was an ordinance whereby his disciples might testify they were willing to take upon them the name of Jesus Christ, and keep His commandments, that they might have His spirit to be with them. It was His injunction to His Saints that they should partake of the Sacrament in remembrance of Him, and He promised if they did so, His spirit would be with them. The speaker had endeavored to obey this command, realizing that only those who did His will built on the rock of which He had spoken, while those who heard His word but did not do His will built on the sand and would fall.

There never was a time in the history of the Church or of the human race when there was more need to build on the rock than now. Recognizing this fact the Father, knowing the perilous times that would come in the last days, when men would be lovers of pleasure more than lovers of God; when they would seek their own glory more than His kingdom and righteousness, though all that was worth cherishing was there, He described, and knowing that the adversary would put forth all his power to overthrow that kingdom; the Father saw the necessity of giving an infallible and certain guide to all who would obey the truth, a pilot to guide the ship of their souls through the rocks and breakers and storms to a haven of peace and safety. That guide, that pilot was the Holy Spirit.

It was the third person in the Trinity—the Holy Ghost, in whose name, with those of the Father and Son, Jesus sent forth His Apostles to baptize all who believed in Him in every nation. He promised that in doing so He would be with them unto the end of the world, and that those who believed and were baptized should be saved, while those who believed not should be damned. He also told them that the signs or gifts of the Holy Spirit should follow those who received their message. These signs were promised, not to create faith, but as a confirmation to the believer who had obeyed the Gospel.

The great promise, which was as far above signs and miracles as heaven is above earth, was that the Holy Ghost would guide them into all truth. The disciples had learned to lean upon Jesus for all things; when He left them He gave to them the Comforter, the Spirit of truth, upon which they were to rely for guidance. He told them that Spirit would take of the things of God and show them unto them revealing the past and future, and their relation to the present. The Prophet Joseph in giving a definition of truth said it was a knowledge of things as they are, as they have been, and as they will be. It was the office of the Holy Ghost to give that knowledge, which is power to enable the disciples of Christ to endure all things put upon them for the sake of the testimony of Jesus. By this Spirit the disciples were shown that they were in their own souls eternal beings; that this life was not all there was to live nor the death of the body all there was to die. They were shown that their spirits had a pre-existent life; that they came to earth they might gain an experience and go on and upward in eternal rounds of progress with Jesus and His Father, both of whom had passed through a mortal experience similar to their own. They were shown that it was through those things their souls would be developed, made perfect, like Christ, through suffering, and that it was by keeping alive the Spirit of God within them, by good works, that they would eventually be qualified to occupy the exalted sphere He occupies. It was this knowledge of things, added to the strength given them by the Lord, that enabled the disciples to endure all things with patience and fortitude.

Instead of letting Jesus do it all, as some do now, these disciples developed their own faith and self-reliance and trust in a Redeemer and a God. One reason, doubtless, why He left them was because, so long as He was visible, they would lean upon Him for all things. But a marked change came over them. They were like youn Elders on missions, who, in the presence of more experienced elders, woul

shrink; and manifest weakness, depending on their brethren who knew more and were stronger; yet when they were left to battle alone with the world they stood forth as with the strength of David contending with Goliath. The disciples anciently exhibited themselves in a similar light. In Christ's presence they were so weak in faith that He exclaimed to them "O unbelieving and perverse generation, how long shall I suffer you? If ye had faith as a grain of mustard seed ye could say to yonder mountain remove hence and it would obey you." These same men, who were so weak in faith they could not cast out devils, any more than the sons of Seva, though they had been with Jesus, witnessed His miracles and been ordained to the Priesthood, became strong when left to themselves, to trust in and depend upon an invisible God. The Son of God departed, and they went forth working signs and wonders, preaching the Word with power, and officiating in the ordinances. As they came to the Temple, they saw a lame man asking alms. Peter said to him, "In the name of Jesus Christ arise and walk," and the lame man leaped and ran into the temple rejoicing and praising God. Paul, who was full of unbelief, engaged in hunting down the Saints, when converted, went forth testifying before many nations of the power of God and the divinity of Jesus. On one occasion a viper fastened on his hand and those who were with him thought to see him fall down and die; but when he shook it off and was unharmed, they were willing to worship him as a God. Such outward manifestations were apt to cause men to be worshipped as divine, but when the people were asked to believe and exercise faith in the invisible, they began to persecute, or would turn away sorrowful, as did the "young man" mentioned in the scriptures. The ruler of the Universe, the owner of worlds, could afford to go about suffering all things for the salvation of mankind, with not a place to lay His head on one of His own planets. But to the young man the sacrifice was too great; he could not forsake the temporal for the spiritual, to lay up treasures in heaven, and sacrifice the things of earth.

One of the effects of the possession of the Holy Spirit was to make men more generous and grand of soul. This is a natural effect of an increase of pure knowledge, which gives men power to rise above paltry and petty things, to este in the sufferings of this life as little things, and look with pity on those who scheme to wrong and trample on their fellowmen. This spirit places its possessors on an eminence where he can look down upon men who act as though they came into this life to oppress those who differed from them in belief and principle. The Spirit of God, which brings peace, enables the Saints in all ages, to suffer with patience and even to die, as did the martyr Stephen, or the Lord Jesus, who implored His Father to forgive those who slew Him. Men who wrong this innocent people, who fight against the Church of God, do not know they are fighting against the Almighty. They must know they are doing wrong to some extent, but they do not fully comprehend what they are doing, any more than those who slew Jesus knew they were crucifying the Lord of Life. They were on probation in a world where men must walk by faith, and not as in the pre-existent state, by sight; they did not choose to exercise faith and sinned, but only against the light they had. Judas the Apostle, the betrayer of his Lord, had more light than the Romans who nailed him to the cross, or the Jewish rabble who clamored for his death; his crime was therefore the greater. Jesus said, "I have chosen you twelve and one of you is a devil." It was this demon in human form (not the faithful eleven) who was fated to perform the awful deed. Knowing more of Christ than the world around him, he became more responsible for the deed than the others who participated with him. So it is with all men, who will be accountable only for the light possessed by them. In this world men are required to walk by faith and believe things which they have not seen.

If we wish to see how far we are from being what we should be, we need only examine the character of Christ, His sayings and example. When we become like unto Him, and are willing to carry out His teachings to perfection, then are we worthy of His society and His exalted state. He said: "Love your enemies." He meant precisely what He said; but men cannot do this as He did till they humble themselves as little children and ascend to His plane, and arrive at the fulness of the stature of a man in Christ Jesus. This is the position to which the Gospel brings us eventually, if we let the divinity within us gain the ascendancy over the flesh. Greater is he who brings himself into submission than he who raises himself to the dignity of a king or conqueror of men, yet dies a slave to sin. When we let Zion shine forth in our individual lives and examples then will we have Zion in a collective form. There are some who seem to believe Christ did not mean what he He said about loving and forgiving our enemies. They think because they cannot do this now, that He did not mean to be so understood. But the standard of judgment should be greater than the thing judged, not inferior; we have no right with our narrow con-

ceptions of things to sit in judgment upon Jesus Christ. Reference is made to the cleansing of the Temple, and some point to that and argue that He gave way to anger when He scourged the money-changers from the House of the Lord. One thing must be remembered. He was not then resenting any injury to His own person, but was vindicating a principle. Had He been smitten or reviled He would not have smitten or reviled again. But when His Father was insulted and the Temple defiled, His house of prayer turned into a den of thieves, He was filled with righteous indignation, was angry and sinned not. When He was led to death, with the blows, and the taunts to which he was subjected, He resented them not. He was the superior of those who persecuted Him; and never showed it more clearly than when He ignored their insults and went to His death praying for the forgiveness of those who insulted and crucified Him. This is the grand lesson in the life of Jesus; patient under wrong and valiant for the Truth. Men cannot attain to His moral status all at once; neither did He; but they can reach perfection by gradual degrees and earnest endeavor. May God give the Saints strength to win this victory.

A tree is known by its fruit. This was a test Jesus gave to the world of the truth of His mission; He argued with them when they condemned Him and His disciples, that if His works were good then He must be good also. A bitter fountain could not send forth sweet waters. The Latter-day Saints with all their faults and shortcomings were willing to submit before the world to this same test. It was conceded they were temperate, virtuous, energetic, industrious, peaceable, persevering, and independent. This was the testimony of many honest men and women who visited these valleys. Yet many people while admitting the fruits to be good, say that the tree is evil. This is self-stultification, incoherency. Men could not make such an assertion, and be consistent with themselves, or just and merciful to us. The Saints do not pretend to be perfect but are endeavoring to put off the natural man and show better fruits day by day of the tree of life which they represent.

Latter-day Saints could not deceive each other. Those who had accepted the truth had the Holy Spirit by which they could judge of its existence or non-existence in others. Their fruits would give evidence as to what they were. The proof of what we claim to be is in the labor we perform, not in our empty professions. May we live to behold the full fruition of our labors in our own salvation, the establishment of the kingdom of God, and the salvation of all mankind who will profit by the advantages it offers. The choir sang the anthem:

O, be joyful.

Benediction by Elder Wm. L. Bin-dler.

SUITS AGAINST THE CHURCH.

Answers to the Complaints Filed in Court.

THE CHURCH NOT AN INCORPORATE BODY SINCE 1862—THE P. E. FUND COMPANY HAS NOTHING TO BE TAKEN.

Following are the answers filed in the Supreme Court of the Territory in the suits recently begun against the Church under the Edmunds-Tucker law:

In the Supreme Court of the Territory of Utah:

United States of America, plaintiff, vs. The late corporation of the Church of Jesus Christ of Latter-day Saints, John Taylor, late Trustee-in-Trust, and Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant and John W. Taylor, late assistant trustees defendants.

Now come the said defendants, Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, Heber J. Grant and John W. Taylor, and for their separate, joint and several answers to the bill of complaint of plaintiff—

Deny that said defendant, the Church of Jesus Christ of Latter-day Saints, on the 28th day of February, 1887, or at any other period after July 1st, 1862, was known or existed as a corporation.

Deny that the said John Taylor, on or immediately before the 19th day of February, 1887, was or ever had been Trustee-in-Trust of said corporation; or that said Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant and John W. Taylor, or either of them were or ever had been assistant trustees of said alleged corporation, the Church of Jesus Christ of Latter-day Saints.

Defendants deny that under or by virtue of the said act of incorporation set forth in paragraph one of plaintiff's bill of complaint, that said church did buy, acquire or hold large or any amount of real estate or personal property, of great or any value what-

ever, in the Territory of Utah, or elsewhere, after the first day of July, 1862. Defendants deny, that said alleged defendant corporation owned or held real estate of the value of \$2,000,000, or any other sum, or personal estate of \$1,000,000, or any other sum, on the 19th day of February, 1887, or which said defendants now, or at any other time, in violation of the laws of the United States or otherwise, still claim to hold or own.

Defendants deny, that the alleged corporation of the Church of Jesus Christ of Latter-day Saints, from its organization until the 19th of February, 1887, was a corporation for religious, charitable or other purpose, or that the said alleged church was, on the date last aforesaid, a corporation at all.

Defendants deny, that by virtue of the third section of the act of Congress dated July 1st, 1862, and re-enacted as Section 1830 of the Revised Statutes of the United States, all or any corporations or associations for religious or charitable purposes, or especially the defendant corporation, was forbidden to acquire or hold real estate; in any Territory, during the existence of the Territorial government, of greater value than \$50,000. Deny that by said or any act of Congress said defendant corporation is limited in its rights to acquire or hold real property in any amount.

Defendants deny, that of the real estate held by the alleged corporation, the Church of Jesus Christ of Latter-day Saints, on the 19th day of February, 1887, more than \$50,000 in value, or any other amount, had been acquired or held since the 1st day of July, 1862. Deny on information and belief, that said alleged corporation has any real estate whatever.

Defendants deny, that by virtue of any premises in plaintiff's bill of complaint, or otherwise, the real estate referred to and stated in paragraph four of the complaint, which, on or before the 19th day of February, 1887, was owned or held by said alleged corporation, the Church of Jesus Christ of Latter-day Saints, was or is subject to escheat to the United States.

Defendants deny, that on the 19th day of February, 1887, the charter or act of incorporation of the alleged corporation, the Church of Jesus Christ of Latter-day Saints, was disapproved, repealed or annulled by the Congress of the United States, or that the said alleged corporation was thereby dissolved. Deny that all or any of the real estate owned or occupied by said alleged corporation, in excess of \$50,000, which was not on the 19th day of February, 1887, held or occupied as buildings or ground appurtenant thereto for the purpose of the worship of God, or parsonage connected therewith, or burial ground, was or is subject to escheat to the United States.

Defendants deny that the said alleged corporation, the Church of Jesus Christ of Latter-day Saints, or the successor of the said John Taylor as Trustee-in-Trust, and Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant and John W. Taylor, assistant trustees or otherwise, or either or any of the said persons or parties, wrongfully, or in violation of the laws of the United States, or otherwise, claim to hold or do exercise the powers which were held or exercised by the said alleged corporation, the Church of Jesus Christ of Latter-day Saints, or are unlawfully or otherwise possessing or using the real estate referred to in the fourth paragraph of plaintiff's bill of complaint; or that they or either of them are receiving or unlawfully applying to its or their own use all or any of the rents, issues or profits thereof; and deny that they or either of them, falsely or wrongfully or otherwise, claim the right to sell, use or dispose of said property.

Defendants deny, that since the 19th day of February, 1887, there has been or is, no person lawfully authorized to take charge, manage, preserve or control the property, real and personal, which on or before the day last aforesaid, was owned, held, possessed or used by said alleged corporation, the Church of Jesus Christ of Latter-day Saints; or that by reason thereof, all of said property, as referred to in the third paragraph of said bill of complaint, is subject to irreparable or irre-mediabie loss or destruction.

Further answering the bill of complaint of plaintiff, defendants deny each, every and all the allegations in plaintiff's bill of complaint.

Further answering the complaint of plaintiff, and for a separate defense thereto, Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Moses Thatcher, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant and John W. Taylor, show unto this court, that the corporation of the Church of Jesus Christ of Latter-day Saints, was, by law, dissolved on the first day of July, 1862, and that from that period to the present said corporation has ceased to exist. That the Church of Jesus Christ of Latter-day Saints, is and has been since July 1st, 1862, a voluntary religious and charitable association composed of numerous members and congregations, and that the objects of said association are the dissemination of the principles of the gospel as taught by our Savior Jesus Christ, and in aiding the poor and incompetent, and in providing for their sustenance and wants. That its purposes and objects are purely religious and charitable,

and as such it has at all times, does now, receive donations from members in limited amounts, which are used for the sole purpose aforesaid.

That as such society or association it has held through its trustees, from time to time, its real and personal property, and has from time to time used and disposed of portions of the same.

That the late John Taylor, President of the Church of Jesus Christ of Latter-day Saints, was and had been for about ten years last past, and until July 25th, 1887, the sole and only trustee of said society or church. That said John Taylor deceased on the date last aforesaid, and that since that period there has been no trustee of said church or association, except hereinafter set forth. That said John Taylor was elected by the Latter-day Saints at their annual conference in Trustee-in-Trust for the body of religious worshippers called the Church of Jesus Christ of Latter-day Saints, and in no other capacity, and not trustee of said or any corporation; that these respondents and defendants named and elected as his co-trustees, and not otherwise; and that they, either of them, were not, nor have been, assistant trustees of said John Taylor, or any other person for and on behalf of said alleged corporation.

Defendants further allege that neither either of them, ever had, pretended to have or hold, any means or property of said association or church, up to the time of the decease of said John Taylor; nor do they now any control or authority of the same further than being prominent members of said church, but no property, real and personal, in the hands of its trustees hereinafter named.

That said John Taylor, as Trustee-in-Trust, up to the date of his decease had the sole management and control of said real and personal property, on or before the 28th day of February, 1887, as defendants are informed to believe, the said Trustee-in-Trust disposed of all and singular the personal property of said association, sufficient to pay its debts, which same so reserved is unknown to the defendants; and on information and belief they allege it has been used for purposes for which it was reserved.

Defendants further allege that about the 8th day of April, 1887, pursuant to acts of Congress in that behalf, the authority of said church, created, and the court exercising appellate powers in the County of Salt Lake and Territory of Utah, appointed trustees, namely, William B. Hensley, Robert T. Burton and John W. Taylor, to hold the real property of said church, and that since their appointment all the real property in the said Territory then owned by said church in the county aforesaid, has been deeded to said trustees, and they now hold, occupy or possess the same, which is shown as follows, to-wit: All of Block Plat "A," Salt Lake City Survey, Salt Lake County, Utah Territory, which stands its Temple and of worship. Also the following, to-wit: Four rods north of the west corner of Lot 4, Block "A," Salt Lake City Survey; north twenty-six rods, thence east twenty rods; thence south twenty and one-half rods; thence west sixteen rods; thence south three and one-half rods; thence west six rods, to place of beginning, containing one acre. Also all of the following: Lot 6, in Block 76, Plat "A," Salt Lake City Survey, bounded as follows, commencing at the northeast corner of said Lot; thence west 10 rods; thence east 18 rods to place of beginning.

That all the real property now owned by said church, and which is in the hands of said Trustees, was acquired and held by said church before July 1st, 1862, save and except one of the said pieces, namely, the last aforesaid, which said last named piece of ground is necessary for the convenience and use of said church society, and is and has at all times been used as a parsonage and connected therewith, and not otherwise.

That said society or church does not own any other real property, and no personal property, save that which has been from time to time donated by the members of said church, and which is and controlled by said trustees above named, for the use of said church in building and caring for houses of worship, and in maintaining and supporting the poor.

Further answering the complaint of plaintiff, defendants allege, that the real property now belonging to said church or association has been owned and controlled by the Trustees, for a period of five years next preceding the commencement of this action.

Wherefore defendants pray to be hence dismissed with their costs in expended, and that each of them be awarded the costs of the prayers of plaintiff herein.

F. S. RICHARDS, LEGRAND YOUNG, Attorneys for Defendants.

LEGRAND YOUNG, Counsel. WILFORD WOODRUFF, ERASTUS SNOW, FRANKLIN D. RICHARDS, BRIGHAM YOUNG, MOSES THATCHER, FRANCIS M. LYMAN, JOHN HENRY SMITH, HEBER J. GRANT, JOHN W. TAYLOR, Defendants.