

## RELIGIOUS.

## Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, July 31, 1892, commencing at 2 p. m.; President Angus M. Cannon presiding.

The choir sang the hymn:

How are Thy servants blest, O, Lord!  
How sure is their defense.

Prayer by Elder Aurelius Miner.  
The choir sang the hymn beginning:

Though deep'n'g trials throng your way,  
Press on, press on, ye Saints of God.

The Priesthood of the Twenty-third Ward administered in the ordinance of the Sacrament.

## ELDER B. H. ROBERTS

addressed the congregation. He said that the Gospel of Jesus Christ was very fruitful in subject matter, and the current history of the world—with which we might make ourselves acquainted through the medium of the press every day—brought forth new evidence that the world was really in need of the Gospel as a panacea for those ills with which mankind was afflicted, and which, in truth, offered the only remedy for the evils of which men complained. The other day a noted public speaker made the assertion that over the counters of the 241,000 saloons in the United States there passed last year, in round numbers, \$1,507,000,000; and when we were confronted with facts of that kind, it seemed to him pretty clear proof that the world was in need of that part of the Gospel known to the Latter-day Saints as the Word of Wisdom. The direct word of the Lord was that wine and strong drinks were not good for the children of men. But this was not the only item out of the very long list of evils that the Gospel of Jesus Christ would eventually cure.

Of late we had had many manifestations of a very serious disease in the body politic of the United States. The speaker here referred to the labor troubles in Idaho and Pennsylvania, and said that these were symptoms of the great disease which was searching out the vitals of one of the grandest States that had been brought into existence in modern times. If there was one thing more than another for which our age would be accounted remarkable it was, perhaps, the rapid accumulation of wealth in the hands of the few. The fortunes of many of the private citizens of the United States far outstripped the wealth possessed by princes and kings in former times. Many of these vast possessions had been obtained within the past quarter of a century; and this wealth brought power with it, as we had seen by recent events in Pennsylvania—such power that its possessors might pass by the constituted authority of the State and employ what was equivalent to an armed soldiery of itself, and by such force guard that which they had accumulated. On the other hand, the masses—men who were compelled to earn their livelihood by the sweat of their brow—were to be observed organizing into labor societies and creating a bond of sympathy, that they might not be completely at the mercy of this aggregated wealth. On their part was seen a very unwise

disposition to resort to violence in order to resist what they conceived to be a pressure of capital upon labor, and unless some fortunate circumstance should arise to restrain both these forces in the resistance of each other, this generation was promised a conflict with which the great rebellion of a quarter of a century ago would be, by comparison, a summer breeze to a tempest. The people who were thus arraying themselves on either side had need of the Gospel of Jesus Christ. This great conflict between capital and labor confronted the statesmen of our age and sorely perplexed their wisdom. It had been beyond the power of the philosopher to grapple with it, so far, or to give us any intelligible solution of the problem presented.

Those who had already undertaken in other countries, France and England, to cope with the difficulty had failed in the accomplishment of their good designs. They seemed to have forgotten that it was a world that had gone wrong, and that it would require the wisdom of a God to set it right—that these problems were too much for human effort. The socialists and communists would settle the difficulty by changing conditions. They believed that all the evils which exist had grown out of our social conditions, and that if these were changed the result would be changed also, making the world if not absolutely good at least much better.

In his humble opinion, these men working from the outside, through their organizations, had begun at the wrong end; he believed that the Gospel promised to be much more successful, for the reason that while it did not entirely ignore the influence of conditions upon the children of men, it realized the fact that one must begin with man himself instead of at the conditions which environ him. If the man were corrected and placed right, conditions would regulate themselves or be easily met; while if the man remained untouched it would be found impossible to create the conditions desirable.

The Gospel of Jesus Christ began by correcting the evils which exist in the world by teaching each individual repentance of his sins and transgressions, by undertaking to make him righteous; and in connection with the improvement which should come to our race through repentance the conditions would gradually change for the better. It must follow as clearly as the day followed the night that if the individuals in a community or in a nation became righteous, then the nation itself would become so. He believed that the ancient Prophet understood the value of righteousness when he said that it exalteth a nation, but that sin is a reproach to any people. If half the inhabitants of the United States were righteous, and were not proud, high-minded, disobedient, lovers of pleasure more than lovers of God—if they loved justice and truth, and possessed the great virtues of charity and brotherly kindness—it would be found possible so to adjust the question of the remuneration of labor, that labor, on its part, would be willing to act for the advantage of those who employed it, that there would be no friction between the two forces—no need of strikes on

the one hand and lock-outs on the other. If each man loved his neighbor as himself, and each one sought his neighbor's good rather than his own—the high standard of moral virtue contemplated in the Gospel of Jesus Christ—then those conditions which now portended great evil to the nation of which we formed a part would not prevail. That prophet of ancient times was very wise who said, "Make me not rich lest I be proud and high-minded; make me not poor lest I be tempted to steal"—recognizing that between these two extremes was a happy means that was desirable for the children of men to attain.

"Mormonism," as it was called by the world, was no dead religion dwelling upon the problems of past ages, but had in it those principles which should operate for the redemption of mankind from the evils by which we were surrounded. We were driven to the conclusion that our Heavenly Father had provided abundantly for His children, but that in the distribution of the gifts and resources which He had placed upon the earth there was something fundamentally faulty. In one of His revelations to this Church He said, "There is abundance in the earth, and to spare, for the wants of man;" and yet we found the unreasonable accumulation of wealth on the one hand and the direst poverty on the other.

The solution offered in the Gospel began by recognizing God as the Author of the earth and the Possessor of it, and that which we held was merely a stewardship of those things committed unto our care. In the control of that stewardship individuality was to be preserved. It was not intended that a man should lose his agency as in the schemes contrived by communists and socialists, but that his stewardship should be given to him and he be held responsible to God for its management. There should be something higher in view than mere personal aggrandisement.

The principle of reforming mankind had a wider application than they had yet given to it. It would not only reach men in their social conditions, and in the industrial system that should obtain, but even in the sphere of civil government. The fountain of righteousness was the power that should undo the gordian knot which now troubled us.

We talked sometimes of centralized power in government and the dangers which were threatened from it; indeed the experience of the world read us a sad chapter upon that subject. But if the world could be assured always of righteous kings, ministers and judges, it would make no difference how much power should be centred in them. One of the old Nephite kings (Mosiah) comprehended this subject when about to advocate a change in the form of the Nephite government from a kingdom to a republic. Said he, "If you could always have righteous kings, then it would be meet that you should have a king to rule over you." But he recognized the difficulty of securing righteous men to rule; and therefore it was his judgment to put it out of the power of a king to lead the people astray. So he advised the people to do away with a kingly form of government and es-