

SUNDAY SERVICES.

Synopsis of the Remarks at the
Tabernacle Last Sunday.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Jan. 1, 1888, commencing at 2 o'clock p. m., High Councilor Elias Morris, presiding.

The choir and congregation sang:

Come, let us anew our journey pursue,

Roll round with the year,

And never stand still till the Master appear.

Prayer was offered by Elder Robert Campbell.

The choir sang:

How fleet the precious moments roll!

How soon the harvest will be o'er!

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

ELDER HORACE S. CUMMINGS

was called to address the congregation. He said that for over two years he had been laboring as a missionary, in warning the people of judgments to come, and in preaching the Gospel. It was his experience that it was much easier to preach to the world than to the Latter-day Saints. Whenever that duty devolved upon him he felt, as he did on the present occasion, the necessity of the inspiration of the Holy Ghost. It had been suggested to him that he report his missionary labors in Mexico. About two and a half years ago he had been called to that land, and had spent most of the first year in learning the language. Before he fully completed this task, he was left in charge of the mission, which now numbered seven branches. There had been a larger number of branches, but the emigration to the Chihuahua settlements had reduced it. Over 300 persons had been baptized and upwards of 100 children, blessed since the mission was commenced, nine years ago.

There were three settlements of the Saints in Northern Mexico, and while the settlers had experienced considerable difficulty, they were now on the way to prosperity. Through an error in the government survey they had been once compelled to move. The laws of Mexico were very favorable to colonists, and the colony of Saints were doing very well in their new location in Chihuahua. The prospects were bright. The land the Saints occupied included a large tract of timber land, which was very valuable. There is not sufficient land to make it an agricultural country, but manufacturing could be carried on, and there was plenty of land for grazing purposes. The speaker had spent most of his time among the Mexican Indians, who were smaller in stature than the Indians who lived in Utah. They are partially civilized, live in houses, and have free schools. Education has been discouraged there in the past, as the Catholic church has had almost absolute sway; but this is now changing. The Mexicans are very hospitable and polite. The progress of the Gospel among them was not as rapid as might be desirable, owing, no doubt, to the laxity of morals among them. It is difficult for foreigners to gain access to the people, and it had been found necessary for the native Elders to first present the principles of the Gospel. For this purpose the best men had been selected and sent out. Those who receive the Gospel manifest a great deal of faith. Although a cloud seemed to hang over the people to-day, there was no doubt that the Lord had a great work to do among them. As an example of their faith, the speaker cited among other instances, one where a child which had been born blind had been made to see. Elder Cummings had witnessed many manifestations of the power of God among those who received the Gospel there. A spirit of love existed among them and brought joy to their hearts. There was a greater interest in the Mexican mission to-day than ever, and a larger number of missionaries were in that field now than heretofore. The speaker prayed that the Saints might be given strength to overcome all temptation, and be faithful to the truth under all circumstances.

ELDER CHARLES W. STAYNER

was the next speaker. He said that it was with feelings of much weakness that he responded to the request to speak to the Saints, but trusted that the inspiration of the Almighty would enable him to say something which would comfort them. It was a source of gratification to listen to an Elder who speaks by the power of God, and the remarks of such a man were edifying. It was pleasing to hear the Elders report their success as missionaries. They went forth trusting in God, and testing the world, to preach the Gospel of Christ. The speaker was greatly interested in the spread of the Gospel among the nations of the earth, and there seemed to be a general feeling that a better day would soon dawn for those who sought to promulgate the truth. The Prophets had declared that great things would come to pass in the latter days, when the Lord would gather His people. Their words indicated that this gathering would be on the western continent, which modern revelation had described as Zion. It was a choice land, the land of Joseph. On it was found, though clothed in darkness, many of the seed of Manassah and of Ephraim. One part of the great labor of the latter days was to gather Israel to their own lands.

It is not a strange thing that in the evening of time God should send messengers from heaven to inaugurate this

great work of the restitution of all things. The testimony of the Elders reached those who were honest in heart, and who desired to be righteous. The ordinances of the Gospel to which they were required to bow are the forms through which men are received into the Kingdom, but the power is in the spirit which actuates the individual. The Apostle John, in the revelation he received on the Isle of Patmos, described the beauties of the New Jerusalem, the Zion of God, prepared for the coming of the Savior, and blessed those who kept His commandments. Those who enter into the holy city are those who have lived under the guidance of the Holy Spirit. A lawyer once asked Jesus which was the great commandment in the law, and He replied:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

The ordinances of the church are outward evidence of obedience to these commandments, which are essentially spiritual. The love must come from within, and be manifested by actions which outwardly appear. The human nature by which our spirits are encumbered should be overcome, and every act of life breathe forth the love of Christ.

There is reason as well as beauty in the inspired counsel, "If ye love me, keep my commandments." No man can glorify God by injuring his own brethren. We can manifest our love of God to the greatest extent by loving our neighbors, and manifesting the spirit of charity, one of the most precious and powerful gifts in the Church. The individual who becomes an embodiment of this principle becomes nearest like unto Jesus. What more can a man do than be willing to be sacrificed for the good of his friends? Not only should the Saints be willing to lay all their goods on the altar, but to sacrifice self for the general good, that mankind may be brought nearer to God. This spirit is manifested by those who go forth to preach the Gospel to the world, rejoicing in being able to lift up their voices in bringing salvation to the people. The faithful Elder also labors at home for the spread of the Gospel. This Godlike spirit should enter into every business vocation. By such means can the blessings of Zion be obtained. Zion is the pure in heart. Our hearts must be divested of every unrighteous thought. The Zion of Enoch is but a type of the Zion of the latter days. The course pursued by the inhabitants of that holy city indicated that which would bring the desired result. There each loved his neighbor as himself; they loved their fellowmen and the spirit inspired their every action. When the Saints feel this as perfectly as can be in mortality, they will shine forth as a joy to the people and a light to the whole earth. They would become like Nephi of old, when his brethren sought to kill him, and he was so full of the Spirit of God that they dared not touch him. It was this power which protected Daniel and the three Hebrew children. These are beautiful examples for the Saints to imitate in their devotion to the cause of righteousness.

The day is coming when God will lay righteousness to the line and justice to the plummet. Evil acts will bring about remorse, and those who will not repent will not be acceptable unto God. If men desire salvation they should cease slandering each other; put away uncharitable thoughts, words and actions; cease dishonest practices and avoid all things which indicate baseness of heart. It was for the humble Saints to stand forth in the power of God, and to subject themselves to the principles of truth. Zion will fulfil all the predictions made concerning her. Will we be among that number who will be permitted to partake of the fruit of the tree of life? Not in our sins, but through purity of life in all things. Through the atonement of Christ and by obedience to the principles He taught, will be brought about the redemption of Zion, when He will come and sanctify her and receive her to Himself.

The choir sang the anthem, and the closing prayer was offered by Bishop Joseph Pollard.

ANARCHY DEFINED.

A State in Which Each Man is His Own Sovereign.

[From the Boston Herald.]

Mr. E. B. McKenzie, at the meeting of the Anarchist Club in Codman Hall yesterday, proved conclusively from an Anarchist standpoint that the individual is superior to governments, that the individual is the sovereign. Mr. W. H. Wilson presided, and in a brief speech introduced Mr. McKenzie, who was greeted with considerable applause as he stepped forward to address the audience. The speaker, in opening his remarks, gave a definition of the terms sovereignty and authority. From the two definitions he drew the theory that the individual was supreme, and that the power to govern was but delegated power, delegated by the sovereign presumably to advance and protect his self-interest. A comparison was next drawn between freedom (or anarchy) and the imposition of governments whether of a monarchical form or of the rule of a majority; the latter being severely criticised. In this comparison

the claim was made that every reform in society, of whatever nature, had been the result of anarchy, inasmuch as they had been instituted by the individual efforts of men, and never by governments.

It is the individual who sees the wrong, and who endeavors to rectify it, said the speaker. It is never the legislature or king. Both kings and legislatures derive their life, power and opportunity for good or evil through the control of delegated or usurped power. Both systems were instituted or came into existence through a desire that life and property might be protected. It is their claim to the right of existence. They can only exist by usurping the sovereign power of the individual; consequently we deny the legitimacy of the rule of majorities as well as that of monarchs. On this account we assert that one of the first essentials to the establishment of liberty is the abolishment of the rule of majority or minority.

The question of laws as they affect man were analyzed at length. Real laws are a fixed and immutable principle. Man cannot make or unmake them. He cannot escape them, neither can he break them without paying the cost. Statute laws do not affect the laws of force, heat, light and that high social law, equality of opportunities. What the Anarchists contend for at the present time above all others is that the sovereign shall become supreme, as a state of society established in which all shall have an equal opportunity. The critics of this social order find fault with it because the platform does not define an absolute detailed plan by which society shall exist. This cannot be done any more than the chemist can tell what will be the detailed composition of a compound until he has experimented with its component parts and thus fixed upon the amount of each ingredient. In experimenting he may get blown up. In undertaking to establish a new social order we may destroy ourselves; but being sovereigns, we have the right to blow ourselves up. In order to use and develop the productive powers of man to their greatest capacity, we must have equal and unrestricted opportunity. If this were the case, the wealth of the world would be multiplied many times over. There would be no such thing as capitalists under anarchy, because, with the enormous increase of capital and its universal ownership, no interest could be obtained. Speculation, monopoly, stock watering, corners in breadstuffs and the industrial debasement of the producers could not be. The opportunity and the cause for these undoubted evils would have been removed without destruction of life or property, or the expropriation of any person's wealth or means of existence.

The following questions were then asked the club:

First—What existing laws do Anarchists find most oppressive?

Second—In a state of anarchy, how are women, children and the physically weak to maintain their rights against those who would injure them?

Third—In a state of anarchy, would the marriage vow be held sacred when either husband or wife felt inclined to break it?

Fourth—Do Anarchists, as a rule, believe in moral law, and that it is the duty of every one to yield obedience to it, although it may directly thwart his own pleasure and natural inclinations?

Fifth—Do Anarchists recognize God as the divine lawgiver of the universe?

Victor Yarros was intrusted with the answering of these queries. His replies were of some length, but may be briefly stated:

First—Anarchists say all statute law is oppressive.

Second—The weak and the lovers of peace and order would form associations of protection and mutual assistance.

Third—In a state of anarchy there would be no marriage vows, men and women being free to form and sever mutual relations whenever they wished, they first agreeing to pay for the cost of their acts and not to throw the burden of them upon society.

Fourth—Anarchists believe in intruding upon no one's liberties, which is a higher law than the so-called moral law. If this is done the moral law, as it is at present understood, will have no existence.

Fifth—The God of superstition, of ignorance, has never been seen. How can an intelligent man believe in something he has never seen?

THE OLD YEAR GONE.

Thoughts Retrospective and Prospective.

At the close of an old year and at the commencement of a new one is the time among Christian people when grave reflections as to the past as well as the future are freely indulged in, especially concerning ourselves, our families and immediate friends. But my thoughts reach beyond myself, my family and my immediate friends on this the last day of 1887, and do not stop short of my National Home, beloved America, and I ask what are her future prospects?

It was once said by a great thinker: "In order to fully understand the present, we must unite therewith the past as well as the future; as the present is not only the result of the past but will in a great measure determine the future." In speaking of America we necessarily associate in our thoughts the almost then unparalleled ventures of the bold navigators who first dis-

covered this choice land; impelled as they seemed to be by some unseen power, if not altogether to a successful accomplishment of some cherished hopes; still to a realization of far more than they had anticipated.

Following the path of these venturesome spirits, came the early colonists who commenced the labor of subduing the forest and at whose powerful influence the untutored savage, after many strong and severe struggles, finally surrendered. We pass also in review the jealousy after a while exhibited by the mother country towards her struggling children in this new world, and the many acts of oppression, cruelty and wrong endured at her hands, which no amount of prayers and entreaties were powerful enough to remove. At length goaded to desperation, they determined to throw off the yoke and declare themselves free and independent. The period of the revolution follows with its varied successes and losses, victories and defeats; culminating in the erection of a new standard of government that constituted the greatest legacy that was ever bestowed upon any people, unless we indeed except that government which is controlled directly by God Himself, and which has existed at short intervals only during the world's history of nearly six thousand years.

America! As a nation, only eleven decades ago did thy life commence, and thou didst gather strength unparalleled: aye, faster than any nation before thee. Thy infancy, childhood and youth were soon passed and thy manhood was reached ere thou thyself wert aware. Surrounding and far off nations gazing as they did upon thy towering and majestic form, were not slow to do thee homage.

Only one foreign foe has ever ventured to invade thy fair shores, and that thou didst successfully repel. A quarter of a century ago an internal and deadly disease threatened thy very life. This, thou didst grapple with and overcome, and that too, so successfully as to leave scarce a trace of it remaining.

Thy present is but the result of the past. To-day thou art overladen with wealth gathered from the torrid and the frigid zones, and from the shores of the Atlantic and the Pacific. The staff of life, from thy bounteous land is overflowing thy granaries which will vie with those that Joseph built in Egypt during the seven years of plenty: while the very bowels of the earth have yielded thee such an abundance of the precious metals as to make thy coffers groan under their weight. So confident art thou of being secure from the invasions of foreign foes, that thy lengthy coast line is almost without defense and that too at a time when the most powerful nations have depleted their treasures to provide armament and coast defense. The arts, sciences and mechanism flourish with thee as never before and thou mayest justly be proud of thy national greatness and thy strength.

Thy future! Ye bards and minstrels, who have sung of the fame of men and nations, and have chanted solemn requiems over departed glory and power; have ye naught to say in rhyme and say truly, of America's future? Ye far seeing statesmen, who plan not for to-morrow alone but for future generations, tell us what you see in the distance, either near or still farther off, of the future of this happy land.

Ye shrewd and cunning politicians, who sacrifice to party interests every principle of honour, virtue and truth, speak the truth for once, and tell us, if ye can, what party will hold the reins of government in the years succeeding, and by what name it will be called? Ye votaries of occult sciences, for once disclose your secrets if you dare, and say what America's future will be.

Old Time, who hast travelled through all the ages past, and watched and noticed with minuteness the rise and fall of nations, and the causes thereof, art thou not become a prophet by thy long experience, and wilt thou not declare what is in reserve for this nation of ours?

Hark! this last one answers. "It is written upon the pages of history and is ineffaceable: 'The perpetuity of all governments is dependent upon a righteous administration of good and wholesome laws founded in justice, truth and equity.' I was present when America breathed her first breath of national life. I carefully watched her development, and I said, 'Thy life is assured for fully ten times one hundred years at least; for thy vitality is without an equal, and upon thy form is stamped the seal of the great Jehovah himself. Thy foundation stones are imperishable and never wilt thou fall until these are removed.'

"The mightiest nations of the earth I have watched from their infancy until their death, and have noted well the causes of their dissolution. Certain signs are beginning to show themselves in thy dominion and are infallibly prophetic. I have already discovered a foe, who dwells as a cherished friend in thy very bosom; stealthily removing more than one of the foundation stones of thy beautiful structure, and has marked others for removal also. Unless thou restorest these to their place and preservest those that yet remain, there will come such a crash ere long as will shake thee from centre to circumference.

"I fear, however, no warning of mine will be needed; for ancient Nineveh I admonished; Babylon I pleaded with, as I did other nations in their turn, giving them ample warning, but they despised me for my temerity and laughed to scorn every warning I gave

them. Yet one after another I have had to listen to their funeral dirge.

"The tocsin of alarm is already sounded, that will call nearly every nation in Christendom to arms, and the light will be to the death. Fair America, of whom I was so justly proud, and shouldst thou fall too, and that at the hands of an internal foe, for no other can ever destroy thee; then are my own days surely numbered and after a few more struggles it shall yet be said, 'Time itself is no more.'"

PROPHETIC.

DUTY AND HAPPINESS.

Duty and happiness sustain the relation to each other of cause and effect, by virtue of a law that is positive and immutable. Happiness is the great aim of humanity, an aim that is legitimate, the object being attainable by every intelligent being. How to obtain it, is the lesson to be learned.

To be permanently happy, the conditions must be of a nature corresponding with the period of duration implied by that term—must be of an abiding, perpetual character, which neither time nor any of its vicissitudes can obliterate. Life's pleasures of a sensual nature, fleeting and transient, passing with the hour, do not constitute happiness. This condition of the human soul only exists when there is nothing opposed to it that can give pain, sorrow and afflict either body or mind with distressing thoughts and feelings.

CONSCIENCE MUST BE AT REST,

which condition can only be realized by a faithful performance of duty. A guilty conscience cannot be a happy one. With every duty performed, no sorrow can attach to an appreciation of that condition. Happiness is as complete and durable as the conscience is eternal.

Like all things else that relate to man, his joy and happiness are not complete without being adapted to, and covering all the wants of his spiritual nature. This demands a knowledge of and the faithful performance of spiritual duties. The lesson of duty is the great and important one which has to be mastered to secure that happiness which is an element of intelligence, light and love, and co-existent with them. It may truthfully be said, that eye hath not seen, ear hath not heard, neither hath the heart of man conceived the extent of the provisions made for his eternal enjoyment. Happiness is an essential element of all glorified intelligences, the companion of light and truth.

A MAN WITHOUT FAITH

In God—without any idea of his spiritual relation and consequent obligation, falls in all the conditions of permanent or endless enjoyment. He has no hope of a final reward, no assurance of bliss beyond the present, no capacity to enjoy something which he is not in the least prepared to appreciate, having never sought for nor desired it.

Man must not only have faith in God, but he must make his acts an expression of the divine will; they must be in harmony with the divine law. That law is founded in love, and the keeping of it produces love, which is ever the result of all right, moral action. Love is the emotion that produces happiness, and our evidence of love to God is in the keeping of his law—which is our duty.

The injunction to love our enemies is one for our happiness, as hate is inconsistent with peace of mind, with happiness. If envious of another's condition and estate, we are dissatisfied with our own, and necessarily miserable.

TO SECURE HAPPINESS

be moral powers must be cultivated upon the divine plan, and man must live up to his moral judgments. He must exclude all that train of evil passions which spring up in evil minds, such as envy, hatred, malice, anger, ill-will and revenge. To indulge in such feelings, is to inflict self torture, without injury or pain to the object of them. By so doing, we take consuming fire into our own bosoms, and burn up our own peace of mind. Love is the result of right moral action, and when hatred arises there is something wrong in the soul. Under the influence of these evil passions, man cannot do his duty—cannot look upon his worst enemy with only emotions of compassion for his errors and his fearful end.

This duty, then, of excluding all evil passions and giving them no control over us, as required by a divine law, when faithfully observed, brings all the peace and happiness to man, that moral action and spiritual development can command.

MAN'S DUTIES

are many and varied. They furnish a life-long lesson, a marvelous experience and elevate those who do the things required to a spiritual dignity not now comprehended—to a Supreme Being.

To enumerate these duties would only be to indicate so many channels through which happiness may come to the human soul; that happiness which is as pure and enduring as the love of God.

There are not only duties to God, duties to self and to fellow man, but duties growing out of every condition and position in society, that we may perchance choose or be placed in; duties of the present and those that relate to the future, each constituting