

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Sunday, Sept. 11th, 1887, commencing at 2 p. m., President Angus M. Cannon presiding. The choir sang the hymn: We're not ashamed to own our Lord, And worship Him on earth. Prayer was offered by Elder Elias Morris. The choir and congregation sang the hymn: Praise to the man who communed with Jehovah; Jesus anointed that Prophet and Seer. The Priesthood of the Eighth Ward officiated in the administration of the Sacrament.

ELDER WM. F. AFFLECK

was called to address the congregation. He said he felt weak in appearing before the people, but as it was his duty as an Elder in Israel, he responded to the call. If he were not satisfied of the truth of the Gospel, he would not appear in the capacity he did on the present occasion. In his youth the speaker had had considerable experience in preaching the truth, and when he had trusted in the Almighty he had never been confounded, though he had been opposed by learned men, when he and his youthful companions were comparatively illiterate. It took more than practice before the public to make a man a preacher of righteousness; it required a private life in obedience to the Lord's commands. The Saints were spoken against and hated to-day, because they were teachers of righteousness, and the world were in darkness. The Saints expected to meet this hatred, and to continue to battle for truth till wickedness should be subdued. The speaker had seen many manifestations of the power of God, and had experienced persecution for bearing testimony to the same.

The present times were of great importance; so great that holy men of old had desired to live in this age. The great event of the latter days was to be the establishment of the kingdom of God, which did not now bear rule on the earth. Its reign of righteousness would be brought about through the instrumentality of the honest in heart. The hypocrite and deceiver would have no part in that work, for the Lord knew the dishonesty of their intentions, which would be made known sooner or later. The Almighty had commanded the Saints to love their neighbors as themselves. He knew he had not yet learned this lesson, for he could not love a vile and corrupt man. He desired to be humble before the Lord and to follow in His ways. He had been blessed by obeying the counsel of the servants of God, whose Priesthood and authority he honored. He was not a man-worshipper, but realized this duty in acknowledging all proper authority. He knew there was nothing that could shake the faith of true Latter-day Saints, weak and humble though they be. God would strengthen and bless them, and the honest and pure in all the earth, and would overcome the evil.

BISHOP JAMES WATSON

said he desired the faith of the Saints while he addressed them. His testimony was that God had made clear to his understanding that what the world called "Mormonism" was the plan of salvation for the human family. Thirty years ago, when he first heard the Elders of Israel proclaim this message of the Gospel, which had been restored to earth through the Prophet Joseph, he wondered greatly, for he had been taught that the visitation of angels, Prophets and inspired men was done away, and that in the Bible was the whole plan of salvation. But in comparing the, to him, new doctrine with the teachings of the Bible, he found that it was identical with the Gospel therein proclaimed. On reflection and investigation he saw the discrepancy between the doctrines of professed Christianity and those of the Bible.

There was one quotation made by the "Mormon" Elders that gave him an opportunity to test the validity of their claim, and that was the promise of the Savior that they who did His Father's will should know of the doctrine. Having learned that the doctrines taught by the Latter-day Saints were the same in every particular as those taught by Christ, he decided to test the authority of the "Mormons" to make the claim they did. He adopted this course, firmly intending that if he received the testimony he would follow the "Mormons;" if not he would oppose them. He received the ordinances which constituted him a member of the Church, and it was not long before he received from the Lord an unmistakable testimony that he had obeyed the will of the Almighty. His mind was enlightened, and he received an understanding of the truth which caused Him to rejoice greatly in the blessings the Lord had bestowed upon him. From that time the testimony of the truth had been with him, and as he began to comprehend the principles of salvation, he realized that the world had been without the Gospel for many centuries.

There was one serious consideration with him when he first joined the Church, and that was what would become of those who had died without hearing the Gospel. He soon afterwards heard the doctrine of baptism for the dead, and turning to his Bible, for the first time saw it there; he read of the thief on the cross and of his going to Paradise, whether the Savior

went, as Peter had said, to preach the Gospel to them that are dead, that they might "live according to God in the spirit, and be judged according to men in the flesh." Having carried the message of salvation to the "spirits in prison," Jesus burst the bands of death, and gained the victory over the grave. This principle opened to the speaker a field which caused him great rejoicing, for it was a full answer to the great question which had troubled him. He then understood that as Christ had died for the world, so also could a vicarious work be performed for those who had died without hearing the message of salvation. This doctrine had been a dead letter to the world, which like many other truths, had been restored to the knowledge of men in the present age.

The Gospel taught that all mankind were children of the same Father, and that he had provided for them a reward of glory according to the earnestness and faithfulness and righteousness they manifest in their mortal career. As Paul had said there was a glory of the sun, and of the moon, and of the stars. Those who heard the law were judged by the law. The Gospel exhorted all to repentance, that they might partake of the mercy of God, which extended to all his children. The Spirit of God called all men to righteousness, and when they heeded it they were filled with rejoicing beyond description. No man could love God and hate his fellowman. The speaker exhorted the saints to increased diligence in serving the Lord and laboring for the salvation of themselves and their fellowmen.

PRESIDENT ANGUS M. CANNON

said it caused rejoicing to hear the testimonies of the truth. God had not spoken in vain to the Prophet Joseph Smith, and restored His authority to earth. Wherever the Elders of the Church had proclaimed the Gospel, the Spirit of God had testified of its truth. It was the power of God unto salvation to all that believed. Jesus said the sheep knew the voice of the God shepherd, and a stranger they would not follow. The Saints had heeded the true call. The Apostles in ancient days taught Christ and Him crucified, and when the people believed, they were commanded to repent and be baptized, and were promised the Holy Ghost. Those who repented of their sins received the promised blessing. Those who were not of the Jews, as with Cornelius, who was a Gentile, were also permitted to receive of the Gospel and of the manifestation of the power of the Almighty. These received the Holy Ghost, as had the Apostles, and became disciples of the Lord. The Gospel was taken from the Jews and turned unto the Gentiles. Many of the latter received of the testimony of the crucified Redeemer. The Gospel was finally taken from the earth, but had been restored in the latter days, and those who accepted it were called to come out of Babylon and walk in humility and righteousness before God.

The Latter-day Saints had obeyed this call, and gathered to the vales of the Rocky Mountains. There they were assembled together, endeavoring to serve God, that they may be free from the blood of this generation. They were building temples in which could be performed ordinances for the salvation of the living and the dead. They were proclaiming the Gospel by their teachings and example. The Lord worked through His Priesthood, which had been restored to earth. No man could officiate in this Priesthood but in the name of Jesus—the only name by which men could be saved. Those who would not forsake all for Jesus' sake were not worthy of Him. So spake the Savior of mankind; and He promised eternal life to those who suffer in His cause.

President Cannon exhorted the Saints to cultivate the love of their fellow-beings in their hearts, and to glorify their Father by works of righteousness. It was only by this means that they could secure the blessings promised to the faithful. The Elders of the Church forsook all and went among the nations of the earth, leaving their loved ones, and taking their lives in their hands, preached Christ and Him crucified to mankind. In this they glorified God in the courage they manifested in braving all dangers for the salvation of mankind. May God strengthen the Saints in such noble endeavors, whether at home or abroad, and save the pure in heart.

The choir sang an anthem, and benediction was pronounced by Patriarch John Smith.

Henry Forrest met with a very painful accident last Wednesday evening. He was hitching one of his horses to a buggy with the intention of taking an evening drive and happened to let the shaft touch the animal on the leg. The horse kicked striking Mr. Forrest just above the ankle of the right leg, fracturing the bones. Dr. Atkins is in attendance.—Nephi Ensign, Sept. 9.

Socorro (New Mexico), September 7.—Private advices from Sierra County are to the effect that Dr. W. K. Perkins has been killed by Indians. There are two Dr. W. K. Perkins, both late residents of Socorro. One is a dentist and the other has been in the drug business here. The latter is known to have been near Georgetown placer mining. Other reports, considered reliable, are to the effect that the hostiles have been seen near the lakes, where the Kingston crosses the Rio Grande wagon road.

THE ADMISSION OF UTAH.

Mr. George Ticknor Curtis Expounds the Proposed Constitution.

To the Editor of the Sun:

SIR:—There is no necessity whatever for the people and Government of the United States to trouble themselves about the religious doctrine of the Mormon Church on the subject of marriage when the admission of Utah as a State under the proposed Constitution comes to be acted on in Congress; nor is it of any consequence that this Constitution was framed by a convention composed exclusively or chiefly of Mormons, or that it was a voluntary assembly, not called together by any authority of law, Federal or Territorial. The people of any community have an inalienable right to assemble and lay their wishes before the ruling powers; and if the Mormons of Utah have framed a Constitution that ought to be satisfactory to the country in the matter of polygamy, it is not of the slightest consequence whether they were asked or authorized to do so by any legislative authority.

In one aspect it is fortunate that this Constitution was framed by a Mormon body, because it is to be judged upon its merits and, because its provisions show what the Mormons are willing and anxious to do. Moreover the Constitution has been submitted to a preliminary popular vote, at the last general election in the Territory, and it was approved by an almost unanimous Mormon vote.

The charge that its framers and supporters are seeking to play a trick, and that when the Territory has been admitted as a State the anti-polygamy section will be repealed, is nothing but a ridiculous attempt to awaken popular prejudice and distrust. This transparent nonsense will be appreciated by every intelligent person who reads the provisions of this Constitution, which renders it wholly unnecessary to inquire into the Mormon religious belief about marriage or to consider whether the Mormons of Utah, in what they propose to make the fundamental law of their new state, are consistent or inconsistent with their professed religious beliefs.

There are very few persons outside of the pale of the Mormon Church who are qualified to state accurately what their religious belief is on the subject of marriage, and there is now not the slightest necessity for any one to consider it. The only question for Congress is whether the guarantees and compact embraced in their proposed Constitution can be relied upon by the people of the United States.

The anti-polygamy section is in the following words:

Art. XV.—SEC. 12. Bigamy and polygamy being considered incompatible with a republican form of government, each of them is hereby forbidden and declared a misdemeanor.

Any person who shall violate this section shall, on conviction thereof, be punished by a fine of not more than \$1,000 and imprisonment for a term not less than six months nor more than three years, in the discretion of the court. This section shall be construed as operative without the aid of legislation, and the offences prohibited by this section, shall not be barred by any statute of limitation within three years after the commission of the offence, nor shall the power of pardon extend thereto until such pardon shall be approved by the President of the United States.

It will thus be seen that this provision requires for its operation no legislation whatever, but that indictments can be found under it and punishments inflicted, and the pardoning power in respect to the offense is limited by a check in the hands of the President of the United States.

Every properly constructed constitution establishing "a republican form of government," should contain a prescribed mode of amending it. Accordingly this constitution contains an article prescribing the manner in which amendments must be framed and adopted. But the power of amendment is limited by the following proviso, expressly drawn and devised so as to prevent any amendment or change in the anti-polygamy section without the consent of Congress:

Provided, That section 12 of article XV, shall not be amended, revised, or in any way changed until any amendment, revision or change as proposed therein shall, in addition to the requirements of the provisions of this article, be reported to the Congress of the United States and shall be by Congress approved and ratified, and such approval and ratification be proclaimed by the President of the United States, and if not so ratified and proclaimed, said section shall remain perpetual.

It will be a great mistake for Congress to assume that this limitation of the amending power would not be a valid, binding, and efficient compact between the people of the State of Utah and the people of the United States, represented by the Federal Government.

It is perfectly competent for any State, especially so for a new State, when it enters the Union, to make a binding compact with the United States in a matter peculiar to itself and its own interests. Every State that has ever accepted and ratified the constitution of the United States has subordinated its sovereignty, in certain respects, to the paramount sovereignty of the United States that is constituted by and under the Federal Constitution. That Constitution lays several prohibitions upon the States in respect to things which they would otherwise be able to do. If a State were to undertake to do one of those prohibited things, the remedy for the breach of the compact would not be by Federal action against

the State itself in its political capacity; it would be against individuals, by Federal legislation that would prevent them from availing themselves of the benefits of the breach of a covenant between their State and the United States. It is the chief characteristic of our Federal system that the government of the United States can act on individuals when their States undertake to do what they have covenanted with the United States that they will not do. So that if the extreme proposition is adopted, or by forecast anticipated, that the Mormons of Utah, after the Territory has become a State under the proposed Constitution, will attempt to change their Constitution in the matter of polygamy and bigamy without the assent of Congress, the Federal Government will have no difficulty in making the change utterly void.

Indeed, it would be void for any beneficial purpose, by its own inherent impossibility to create any legal or constitutional status or right of plural marriage. This consideration shows how unimportant the Mormon religious doctrine of marriage will become as soon as this Constitution has been made the fundamental law of the State of Utah.

Permit me to touch briefly one other topic. Whatever may have been the uncertainty caused by the action of the Supreme Court of the United States thirty years ago in the Dred Scott case, I suppose every well informed constitutional lawyer of the United States will now admit that the doctrine for which I contended in that case, and which was adopted by the minority of the judges, was correct. It is that the source of the power of Congress to establish and govern those peculiar dependencies called Territories is in the third section of Article IV, of the Constitution of the United States; that this section imposes upon Congress a trust, the proper discharge of which requires that every Territory shall be brought into the Union as a State as soon as its inhabitants desire it, and they have the requisite numbers and resources to sustain a State government. It is not a proper discharge of the trust to keep any Territory indefinitely in the condition of a Territory, thereby keeping open a field for the exercise of Federal patronage and power. What shall be deemed a sufficient population has varied in different cases, and will always vary. But in the case of Utah there can be no question of a sufficient population and resources. Utah is the oldest Territory that the United States possesses, and it has a larger population than any other dependency of the United States, excepting the District of Columbia.

I have lately read, in the DESERET EVENING NEWS, published in Salt Lake City, an excellent exposition in which I entirely concur—that no Territory has or can have, so long as it remains a Territory, a "republican form of government," in the proper sense of those descriptive terms. A Territorial government is not self-government or home rule. In Utah, although there is a Legislature elected by the people, no bill can become a law without the Governor's approval, and he is not obliged to veto a bill or to render any reason for not signing it. He has simply to pocket it, and it drops. The Governor and the Judges and the executive officers are not elected by the people; they are appointed at Washington. This is not republican government; it is Territorial government.

It is because the Mormon people of Utah wish to live under a republican government that they have framed this Constitution, and there is no good reason why they should not be allowed to become a State, under a Constitution which will put at rest forever the unpleasant subject of polygamy by making it an offense against the State itself, and by rendering it impossible to be legalized without the consent of Congress.

GEORGE TICKNOR CURTIS. Richfield Springs, Sept. 1st.

"BECAUSE THEY ARE BASE-BORN."

An Inhuman and Anti-American Expression.

SALT LAKE CITY, September 9, 1887.

Editor Deseret News:

It seems strange two hundred and fifty years after the lowly-born Puritans settled New England, and more than one hundred years after the great American Republic was established, to hear now and then, people and journals speaking as though nobility of character belonged exclusively to any rank or station. Is it possible that men are forgetting the history of their ancestors, forgetting the humble birth of many of the early expounders of Christianity, including the Savior himself, as well as the history of the great majority of the world's chief actors in all ages and countries? It would seem so.

"Show thyself a man," was a part of the dying charge of David to Solomon, his son, and in all the record there is no intimation that Solomon was pestered because of his position. Perhaps David remembered the time when he himself had herded the flocks on the distant hills. He therefore exhorted his son to show himself not a warrior merely, not a statesman merely, not a monarch merely, but a man, possessing the generous impulses of a man, and

displaying a manly character in all his intercourse with men.

In our times various and contradictory opinions are cherished in regard to what constitutes manliness. It is not every one that wears a human form that can claim to be a man in the full sense of that term. Many live and move among us who are destitute of the chief elements of a manly character. They suppose themselves men indeed, and regard their own course as honorable and worthy of imitation. The gambler has his code of honor, and even the highwayman has his. All but tyrants—they seem to have no code—they pompously announce their decisions according to their varying tempers and circumstances.

When persons speak of others as "base-born," it might be well for them to remember the words of Tennyson:

"Kind hearts are more than coronets, And simple faith than Norman blood."

Or the not less beautiful words of Cowper:

"But higher far my proud pretensions raise, I'm sprung from parents passed into the skies."

He shows himself of the correct type of manhood who sacrifices his own interests that he may benefit others; who lays his own happiness, his own honor, it may be, and even life itself on the altar of a common humanity. Men are too frequently attracted by the rapid accumulation of wealth, the giddy whirl of pleasure, the glitter and show of conquest and worldly predominance. Men forget the quiet and innocent joys of their country homes, in the wild speculations of Wall Street and the gilded palaces of Broadway and Fifth Avenue. Yet, frequently, after all their struggle they find when the object which they sought is accomplished, that its result is no good to the world. They have pursued the phantom, while the real and substantial have been sacrificed.

What then are the elements of a true manhood? Wealth is not one. In a multitude of cases the possessor of the largest fortune, the broadest fields, the richest mines, has been found to have views and feelings, not at all in proportion to the magnitude of his wealth. There is a contingency about wealth which has nothing to do with moral or intellectual character. Hence we find that wealth furnishes us with no criterion by which we may judge the dimensions of the man himself.

Birth and blood are not elements of true manliness. Royal veins are often found to flow with plebeian streams, and crime and duplicity as often disgrace the palace of the monarch as the hovel of the slave. Constantine was an emperor. Blood of which after ages loved to boast, flowed through his princely temples. The imperial crown of Rome was on his brow. At the foot of his throne proud nations nestled, and over all the known world his banner waved. But had Caesar a manly character? Was his bosom thrilled by manly emotions? No. Henry VIII of England was a mighty monarch. He could trace his lineage through a long list of kings and emperors, but was Henry a man? The Caesars and the Tudors were both monarchs but they were not men in the noblest sense. No living link connected them with the great heart of humanity. True they wore the human form, but aside from this they moved like demons through the earth, smiting its flowers and withering its verdure.

On the other hand the world has seen beggars and slaves in whose veins not a drop of princely blood was flowing, come forth from their lowly abodes to startle the world with the brilliance of their lives, wake up the race to angelic deeds and produce a wonderful change through all the ranks of men, and all the grades of human society. Read the history of the rich and poor in all times and countries, especially our own. Whence come the great lights of the moral and intellectual firmament—the stars that shine with steady radiance through the ages? Have they not, in the vast majority of cases, emerged to eminence from the chilling depths of obscurity, destitution and want? They are not the sons of the rich, whose path was smoothed for them at every step, who were never for an instant compelled to fight against the armed resistance of misfortune, penury, and wrong. No, they are men of humble parentage—men whose cradles were rocked in lowly cottages, and who have made their progress without dependence, save upon the mercy of God and their own energies. These are the true noblemen of nature, who have trodden under foot the painted lizards of society and worked out their own distinction with an ardor that could not be quenched, and a perseverance that considered past achievements as nothing while anything yet remained to be done. In this busy-thinking, working age the term "base-born," as lately flung at the Latter-day Saints by an unscrupulous enemy, is out of place. The latter part of the nineteenth century is the wrong time and the Pacific slope the wrong longitude for such an anti-American, and even anti-humanity, expression. J. H. W.

The oyster is like the man in one respect. He is of little use until you get him out of his bed.

A boy named Giddings, found a spotted adder's nest near Hastings, Mich. the other day, containing thirty-eight young ones.