

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Dec. 4, 1887, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

God moves in a mysterious way, His wonders to perform.

Prayer was offered by Elder George Goddard.

The choir sang:

O God th' Eternal Father, Who dwells amid the sky!

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

ELDER JOSEPH S. WELLS

was called to address the congregation. He trusted that he might enjoy that Spirit without which no man could instruct the Saints. On the present occasion he felt his weakness to a greater extent than ever before in addressing a congregation. For two years he had been engaged as a missionary, and had been in England, preaching the Gospel to the people in that land. There were in the world many systems of religion, but with man's wisdom it was impossible to find out God, and as most of the world rejected the doctrine of continuous revelation, they did not know Christ. The idea that revelation ceased with the New Testament was a delusion; it was as necessary for people today to receive divine instruction as it was when Jesus was on earth. The Elders who went abroad met with much opposition because of the unpopularity of "Mormonism." Yet it was necessary for them to submit in order to fulfil the commands of the Lord and show to the world the path to eternal life.

The speaker had greatly enjoyed his missionary labors; he did not know how much good he had done to others, but he had received a great deal of benefit himself, and had obtained a testimony of the truth of the Gospel. There are many young men in the midst of Israel who do not realize that they have this testimony. It is the right and duty of all to be in possession of this blessing, and only one's own neglect can deprive him of it. Jesus promised that all who did the will of His Father should know of the doctrine, and if the youth of Israel would do that will the promise would be fulfilled to them. This the speaker had realized. It was in one sense a great trial to go on a mission, but when our true position is understood, the reward is ample for all the labor.

The young men of Zion should prepare themselves by learning the principles of the Gospel and obeying them to receive the testimony of the Holy Ghost. Jesus did the will of His Father, and it is our duty to follow in His footsteps in order to return to the presence of God and dwell with Him. The Latter-day Saints had a blessing beyond price in having the Gospel, and they should pour out their thanks to the Almighty for the deliverance from sin which He had wrought out for them. The speaker knew that Joseph Smith was a Prophet of God, and had been an instrument in His hand in establishing the Church in this dispensation. The signs and gifts of the Holy Spirit were with the Church to-day as they were anciently. Elder Wells exhorted the people to conform their lives to the Gospel of peace, that they might be prepared for the universal reign of righteousness which was to be established on the earth.

APOSTLE HEBER J. GRANT

said it was very gratifying to him to listen to the testimonies borne by the young Elders who had returned from their missions. He realized the truth of Brother Wells' remark, that if a young missionary only converted himself to the truth he did a great work. There is little hope that a person will labor faithfully for the establishment of God's work unless he has a testimony of its truth. Every person who did good would receive the reward of his labor; and every one who worked evil would be required to pay the penalty therefor. The promise of salvation in the presence of God is made to those only who fulfilled His laws and kept His commandments. The world looked on the Saints as a deluded people; but the latter are, almost without exception, in possession of a testimony of the truth of "Mormonism"; and it is this testimony that gives them courage to stand by what they know to be the truth. A man may be intelligent so far as the world's learning is concerned, and yet have but little force spiritually. The only way he can advance in the latter respect is by so living that he can receive the inspiration of the Holy Ghost. The world might say that the Elder was mistaken in his testimony, but possessing that light which was above deception, he would know that the world were wrong. It was this knowledge that gave the Apostles anciently strength to bear all things for Christ's sake, and the same knowledge and testimony burned in the hearts of the Latter-day Saints today. They know that by keeping the commandments of the Lord they can regain His presence. Having this testimony, the corn of the world has no effect upon them. There is nothing on this earth that is of as great value as the testimony of Jesus.

If there was nothing beyond this

life, it would be hardly worth the living. But the Saints realized that there was an eternity of usefulness before them, and this knowledge gave them strength to press forward. The more faithful they are the more abundantly will they be blessed. By living, the lives of Saints they had the light of heaven to be with them. If they expected this blessing without striving for it they would be disappointed. But when they performed the works the reward would surely follow.

Inasmuch as the Saints can bear a truthful testimony of the Gospel, there should be no more humble, honorable, virtuous and faithful people on the earth. Their professions were greater than were those of any other people. They testify that God has spoken in the latter days, to them, and that they have received His revelations for their guidance. When the lives of some of those who bear this testimony is compared with their preaching, it sometimes raises a question as to the truth of what they say. The safest way to judge of a man's sincerity is by his actions. Men are not consistent when they preach honesty and are dishonest in their lives. If the Saints hope to be respected they must practice that which they teach to be true. They had weaknesses, as did all mankind, and should have charity for each other. At the same time, they could live closer to the Lord than they were doing. If they would do His will the day of their redemption would be brought nigh. They have the power to overcome evil if they will but put it into use.

There had been many laws revealed to them for their guidance, but the great trouble with many of the Saints is that they seem to believe that the testimony of the Gospel will save them without a further advancement in accordance with the plan of salvation. Such an idea is erroneous. The testimony of the Gospel, if not followed up, will condemn instead of save, because of a failure to continue in the path of righteousness. It is not the instruction received that benefits, but the use to which that instruction is put. There is no blessing for a man unless he receives the law upon which that blessing is predicated. The Lord has said:

Whatever principle of intelligence we attain unto in this life will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage to the world to come.

There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated. And when we obtain any blessing from God it is by obedience to that law upon which it is predicated.

If one man is more faithful than another in attending to his business affairs, he fulfills a law by which he will secure greater prosperity. No man will receive the blessings of eternal life—the greatest of God's gift to man—without obedience to His will, as that is the condition of the gift. No one is secure without steadfast labor. If the adversary can persuade a man that it is not necessary for him to keep a law, that man cannot obtain the blessing that follows obedience to that law when he turns aside from it. A life of humility is the only means by which to obtain the inspiration and guidance of the Holy Ghost. Men may have witnessed miracles and had the gifts of the Spirit, but they cannot retain the Spirit except by lives of purity. No man can bear testimony of the truth and keep it bright without a labor worthy of that testimony. As a people the Saints are endeavoring with full purpose of heart to do the will of God, and a majority of their mistakes are of the head and not of the heart, and are the result of their natural weaknesses. But they had the ability to live nearer to God. They had been promised health and strength through keeping the word of wisdom; and this was to be a land of Zion to them if they paid their tithes and offerings. But the promise was based on obedience to those revelations. How could they expect to reap the reward but by conforming to the conditions which would entitle them to it? In regard to tithes, the Lord had said:

Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be blessed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

And I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be an ensample unto all the stakes of Zion. If there is a Saint who is honest in the payment of his tithes and offerings, and attending his fast meetings, he will be generally found to be pure in heart, and worthy of a fellowship in the Church. The individual who bears testimony of the truth and is dishonest with God, is not pure in heart in the sight of the Almighty, because he does not keep the law which he knows is binding on him. If we set our hearts on the properties we accumulate and are dishonest with the Lord, we cannot grow in the testimony of His Spirit. This law of tithing is His law, and is obligatory upon all the Saints. If they set their hearts on the things of this world they will lose them or lose the spirit of the Gospel. In early days the people were called to consecrate their properties to the Lord, but they failed to do so, and

the result was their enemies drove them from their possessions. Unless they feel that all is on the altar they are not worthy of the testimony they have received. If their prosperity is removing them from the knowledge of the truth, they should rejoice in losing their worldly possessions that they might be turned to the right way. Many of the Saints have forsaken all for the Gospel, and have come to this land and set their hearts on the very things they have left behind. The promises of God are true and faithful, and if we do not keep the conditions thereof we cannot hope for the reward. He has declared:

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

Who am I, saith the Lord, that have promised and a man obeys not; I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for His promises are not fulfilled. But who unto such, for their reward lurketh beneath, and not from above.

As sure as we keep the commandments the blessings will follow. It is our own fault if we do not obtain them, for that can come about only through our being unfaithful. We would not expect to pay a man for labor he did not perform, nor should we expect a reward from heaven unless we labor for it. On the man who pays his tithes and offerings, the blessings of heaven will be poured out—blessings that are worthy of all sacrifice. The knowledge of the truth is among these blessings. All the wealth of this earth is not equal in value to the testimony of Jesus, and a knowledge that by doing His will we can go back into His presence. The speaker prayed that the Lord would strengthen the Saints to receive and be worthy of that testimony.

The choir sang, and benediction was pronounced by Elder Jesse West.

THE SAN JUAN.

A Good Agricultural and Stock Country.

BLUFF, San Juan County, Utah, Nov. 23, 1887.

Editor Deseret News:

We have been blessed with fair crops throughout this State the past season. Wheat, oats and barley, and a fair crop of potatoes have been raised at Mancos, but very little fruit. Hay crop large and in good demand. Grain is also in fair demand. Oats are 2 1/2 cents and wheat is 2 cents per pound. Here at Bluff a very fair crop of corn and cane has been realized; potatoes sufficient for some consumption. Corn sells readily at 3 cents per pound. Mostly confined in the feeding of bucks for our sheep herds and cowmen's riding horses.

We have also been blessed with a large lamb crop and a very fair calf crop.

There has, within the last two months, been some 4,000 HEAD OF STOCK turned loose on our range in this county, mostly from Texas, and owned by our outside cattle men. Our cattle men of the north have been too slow in stocking up this country; there cannot now be less than 50,000 head of stock ranging in this county, out of which the Saints possibly may own 3,000 head. Added to this we are running about 12,000 head of sheep. We shear twice a year, have just finished the shearing of the last clip.

Trade with the Indians has not been quite up to that of last season. We are manufacturing goat skins for upper leather; it makes a very lasting leather in this dry climate.

We have produced quite a few hundred pounds of cheese and butter, which finds a ready market in Colorado, at fair prices. We are making a fair article of flour at our mill at Mancos. It sells readily at \$3 per hundred; we have also manufactured about 600,000 feet of first class lumber which is rather slow sale at \$15 per thousand.

Labor on the

TWO GREAT CANALS. located to bring water into the Great Montezuma Valley is progressing nicely. The water is expected to be ready for the coming spring crops. This enterprise covers a large tract of fine agricultural land, lying on our eastern border; a fine opportunity for those who need more space or are seeking new homes. I was pleased to note, while on a hasty visit to your city, to attend the late semi-annual conference, a better feeling commencing to appear between our people and the non-"Mormon" population. A better understanding seemingly, is being reached and strife breeders are losing their grip. May his continue and increase and all good citizens unite for the general advancement in every direction, for the common good of all people dwelling within the borders of our Territory. F. A. HAMMOND.

A CURIOUS case of attempted kidnapping occurred at Laramie, Wyoming, on the 1st inst. A man named Wm. Wilson, who is very small in stature, was reported to have a considerable sum of money, which he is said to carry in a belt about his person. Frank Jones is a large man, and on the night in question picked Wilson up bodily and started off with him. J. A. Riley went to Wilson's assistance, when the latter was dropped by Jones, who made an assault on Riley, battering him fearfully, and then succeeded in escaping.

"COME OUT OF HER MY PEOPLE."

This was a commandment, with a reason and a promise and a condition, which the Apostle John foretold would be proclaimed at some future time. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." No one disputes that "my people," in this connection means "God's people." But who are, and what constitutes God's people? Does joining the Church, as it is termed, being baptized, receiving the imposition of hands, or attention to any other or to all merely external ordinances constitute an individual or a people God's in the sense in which the Apostle used it? No. Something more is necessary. These ought to be but "the outward and visible signs of an inward and spiritual grace." No persons can justly claim to be God's people unless His will, so far as they understand it, is made the rule of their life; unless their hearts are so filled with love to Him and mankind that they find their highest happiness in serving Him and laboring to benefit and bless the human family. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" It is not sufficient, although necessary, that we take upon us His name, we must also "have His spirit" to enable us to "keep His commandments." Nor is a mere sense of duty a sufficiently permanent motive power. The spirit of man needs something more to sustain him. "Duty," while a lofty ideal and a strong support, is not the highest phase of moral and spiritual life. "Duty" may become weary, but "Love never faileth." When a man so understands God's character and purposes that he loves the one and is, in his whole soul, in harmony with the other, he finds God's service a never wearying delight. He may never, in his life, attain to that perfect obedience to which he aspires; but it will be his constant aim and desire to be conformed, in all things, to the will of God. We must decide for ourselves whether we are, in this sense, the "people of God."

Judging from the actions of some persons, however, it would seem as if they supposed being the "people of God," meant being His peculiar pets, with privileges which are not granted to others and license to commit acts with impunity which would invoke God's anger if committed by any not numbered among His people. Ignoring the oft repeated assertion in the Scriptures that "God is no respecter of persons," and willfully blind to the fact that the entire universe is subject to and controlled by immutable law—law which, like its author, is no respecter of persons—their conduct would imply that they expect God to work some miracle in their behalf and reverse the order of nature so that they may escape the legitimate consequences of their own unwise or evil course. But God has expressly told us that judgment shall begin at His house. That those who "know their Master's will, and do it not, shall be beaten with many stripes." That he will have a third and a pure people. A people whose integrity and unselfish devotion to truth and righteousness have been so thoroughly proved and established that they can be depended upon to administer impartially, mercifully and justly any affairs that may be committed to their care. Until our own desires and ambitions and personal happiness are made entirely subject to the will of God and the welfare and salvation of the race, we are not worthy to be called, in the sense in which Jesus used the term, "the children of God."

It is those thus desirous of serving God who are called to come out of "Babylon" in order that they may escape her "plagues." This is the reason for the command. The angel foresees and foretells such a state of affairs in "Babylon" that it will be impossible to dwell in her midst in peace or safety. Hence the call to God's people to come out from her midst. But there are two conditions of deliverance. Obedience to one will not avail without obedience to the other. We are told that we must "partake not of her sins, that we may receive not of her plagues." As much as to say that if we persist in partaking of her sins we must also partake of her plagues, whether we come out of her or not. Many are willing enough to come out of Babylon, but they are not willing to leave their sins behind them. They want to retain the offense but to be delivered from its consequences. They are anxious to be what they understand by "saved," but in their sins, not from them. This is one of the things that is impossible, even with God. Salvation means being saved from all that is impure, ignoble, degrading to the character and destructive to the life, and being developed into a divinely noble manhood and womanhood. Covetousness, falsehood, fraud, deceit, vain ambition, injustice, selfishness, self-aggrandizement, disregard of others will produce the same effect in Utah that they will in England or anywhere else. Nay, they would produce the same results in heaven, could they enter there, that they do in hell. As well expect to escape the ravages of cholera or diphtheria by fright while carrying with us our loathsome and disease-infected rage, as to hope to evade the consequences of violated law by fleeing to some distant land without changing our mode of life. The same

cause will produce the same effect the world over. Injustice and oppression will produce revolt and revolution. Fraud and deceit will destroy confidence and begot suspicion and distrust. Nepotism and selfishness will arouse jealousy and antagonistic selfishness. Covetousness and arrogance will create hatred and cunning. Unless our righteousness exceeds the righteousness of the world; unless our lives are purer and wiser and nobler than those of "Babylon," upon what principle have we any right to expect to escape her afflictions?

Now, is there not great room for reformation among many of us? Have we not yielded to the spirit of covetousness? Have not too many of us been full of pride and arrogance? Are we suffering altogether on account of our righteousness? Have we not brought many of our troubles on ourselves by our own unwise and unjustifiable course? For one, I feel to acknowledge the hand of God in all that is taking place in Utah. We needed chastisement, and instead of giving way to revengeful feelings, we should humble ourselves before Him and seek to put away whatever offends in His sight so that we may become a "people so pure that He will delight to own and to bless us before all nations. In the beginning of this work the elders trusted like little children in the Lord and relied on the power of His truth. But they were everywhere triumphant. The power of God was made manifest and the church grew with astounding rapidity. A more glorious season than even that is, I believe, at hand. When all the earthly props upon which we have been relying are swept away, then will the power of God be made manifest in delivering those who intelligently and obediently put their trust in Him; then will Zion arise and shine, put on her beautiful garments and become the joy of the whole earth and the refuge of the oppressed of all nations. Nov. 30, 1887. S. IRVING.

A Cough, Cold, or Sore Throat should not be neglected. Brown's BRONCHIAL TROCKINS are a simple remedy, at a give prompt relief. 25 cts. a box.

Angostura Bitters are endorsed by all the leading physicians and chemists, for their purity and wholesomeness. Beware of counterfeits and ask your grocer and druggist for the genuine article, prepared by Dr. J. G. B. Siegert & Sons.

Ladies will find relief from headache, costiveness, swimming in the head, colic, sour stomach, restlessness, indigestion, constant or periodical sick headaches, weakness in the back and kidneys, pain in the shoulders and different parts of the body, a feeling of lassitude and despondency by taking Simmons Liver Regulator. It is not unpleasant, is purely vegetable, and is not injurious to the most delicate constitution.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One red COVY, brackie face, 10 or 11 years old, brand resembling a diamond on left hip, and underbit in each ear. If the above described animal is not claimed and taken away on or before December 14th, 1887, it will be sold to the highest cash bidder, at 2 o'clock p. m., at the estray pound, Levan. AUGUSTUS SHEPHERD, Precinct Poundkeeper. Levan, Junb Co., Dec. 4, 1887.

STRAYED OR STOLEN.

TWO YEARLING BAY HORSE COLTS; one has three white feet and white spot in forehead; the other has a white spot a forehead. Each colt is branded



on off thigh. They were taken to herd by George R. Moses & sons, last spring, in what is known as Barker's Cañon, Salt Lake County. Any person returning said colts, or giving information that will lead to their recovery to Angus M. Cannon, Salt Lake City, or to Wm. Newbold, North Jordan, Salt Lake Co., will be liberally rewarded. d s&w

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One bay MARE, 6 or 7 years old, a little white strip in face, left hind foot white, branded G on left shoulder. One black mule COLT, with her, 1 year old; no brands. If damages and costs on said animals be not paid within ten days from date of this notice, they will be sold to the highest cash bidder at Fillmore estray pound at 10 o'clock a. m., December 15th, 1887. A. MELVILLE, Precinct Poundkeeper. Fillmore, December 5, 1887.

ESTRAY NOTICE.

I HAVE IN MY POSSESSION: One old brown HORSE, hind feet white, spot on left side of neck, also in face, branded G on right thigh. One bay HORSE, 4 or 5 years old, hind feet white, spot in face, saddle marked. If said animals are not claimed and taken away within ten days, they will be sold to the highest bidder, at 10 a. m., December 15th, 1887, at the estray pound, Farmer's Precinct. ALMA PRATT, Poundkeeper. Farmer's Precinct, Salt Lake County, Utah, Dec. 3, 1887.