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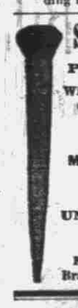

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SUNDAY SERVICES.

The services in the Tabernacle Sunday, March 28, commenced at 2 p.m., High Councilor Wm. Eddington presiding.

The choir sang:

All hail the glorious day,
By Prophets long foretold.

Prayer was offered by High Priest E. Snelgrove.

The choir sang:

O Jesus, the giver
Of all we enjoy.

The Bishopric of the Sixteenth Ward officiated in the administration of the sacrament.

Bishop O. F. Whitney, being called upon to speak, said he felt an unusual degree of diffidence in arising to do so, having been absent from the Tabernacle meetings for some time. This absence had been for the purpose of speaking at funerals in response to invitations, visiting the Penitentiary by appointment to preach to the "spirits in prison" and attending meetings in the country settlements. He felt the need of the Holy Spirit, as it was only by its possession that the things of God could be understood and appreciated, and it was necessary alike for speaker and hearers. The Saints had met to partake of the emblems of the body and blood of the crucified Redeemer, and that their hearts might be drawn from the things of the world and concentrated upon the things which had called them together. In partaking of the sacrament the Saints testified that they remembered the Savior and were willing to keep His commandments; they renewed their covenants, and had the promise that inasmuch as they did so acceptably, their sins should be forgiven and they should have the Spirit of the Lord.

They were required to seek to comprehend the grandeur of His character and the nature of His teachings. They were told that if they would prove their love for Him they must love one another and be interested in the salvation of their fellow creatures. They had been chosen to administer for the salvation of others, and act as the vanguard of a great army of reformers, whose movements the Lord was directing, as He had those of His people in other ages. The Lord was a thousand times more interested in the salvation than the condemnation of His creatures, and if men were condemned it was because they brought it upon themselves.

There never was a time when the Latter-day Saints were required to exhibit the characteristics of the Savior and put into practice his teachings more than now. They were as a city set upon a hill, that could not be hidden, and its never was intended that they should be. They were responsible before the Almighty for the examples they set before the world, for the teachings they delivered, and the use which they made of the blessings of God bestowed upon them. They had been blessed with a greater degree of that light which lighteth every man that cometh into the world than the majority of their fellow creatures, and they were responsible for the use they made of it.

God had raised up noble spirits in various ages and among various peoples. They were not limited to the civilized nations, but had been found among the heathens also. A great and mighty Prophet had been raised up in these days, as it was not the design of the Almighty that this age, so favored in other respects, should have less spiritual light that other ages; in fact, this had been set apart as the dispensation of the fullness of times, when all things both in heaven and upon the earth should be gathered in one, when His work would be finished and He would bind up the law and seal up the testimony. This age was the ocean into which the rivers of all past ages would run. The Gospel, the one unchangeable plan of salvation, had been restored to the earth, and Christ's Church had been set up as a beacon light to all the world.

"Mormonism" had been denominated by some men as a "hodge-podge," or mixture of all religions. This was a natural mistake. The Methodists, Catholics, Presbyterians and various other Christian sects recognized some of their doctrines in the religion of the Latter-day Saints, and something resembling the tenets of certain pagan creeds was discovered in it also; and it was claimed that it was the work of man, and intended to lead away the unwary from the full blaze of Gospel truth as possessed by modern Christianity. But so far from the Saints reaching out and taking fragments of various existing creeds to make up their own, portions of their religion had been selected by the originators of other creeds to construct theirs from and the remainder they had rejected. The Gospel possessed by the Saints was the oldest religion in existence, and it comprehended all truth. Everything that was praiseworthy or of good report belonged to it. It was the ocean of truth—the source and reservoir of all the streams of truth in existence, in christendom or heathendom. The Saints were willing to accord not only sincerity to many people of other creeds, but the possession of a certain measure of truth also; but while others had parts of the truth, we claimed to have the whole.

The same Gospel plan of salvation now newly revealed had been established upon the earth in different ages. Adam and Eve had it given to them. It was also preached in the days of Enoch and by the practice of its ennobling and sanctifying truths a whole city was taken to the heavens to enjoy the presence of the Lord. Noah also preached it for 120 years and warned the inhabitants of the earth of the consequences of rejecting the truth revealed for the purpose of saving them. It was an eternal principle that if men rejected anything revealed to them by the Almighty they would be condemned. This was demonstrated in that age. Only seven persons received the testimony of Noah, and they his own relatives, and the rest were condemned and destroyed for rejecting it. One reason for their rejection was doubtless its unpopularity—so few had embraced it. The natural impulse of mankind led them to float with the tide. It was very unusual for men to attempt to stem the current. Another reason why Noah's message was rejected was doubtless that it required self-denial and submission to the will of God, and it being the natural desire of humanity to have their own way and to seek indulgence rather than sacrifice, they rebelled against the message which Noah no doubt risked his life to deliver; but he lived to see his words fulfilled.

The Gospel seed could not be scattered broadcast without some of it taking root, and in the days of Adam, Enoch and Noah some of the truths taught found a lodgment in the hearts of those who founded nations and peopled various lands; and at the time of the confusion of tongues and scattering from the tower of Babel the people doubtless carried with them some of the truths they had been taught, and by this means could the fact be accounted for that even the Pagans possessed some doctrines that resembled "Mormonism" which was the same Gospel preached by Adam, that Enoch and his city were sanctified by and that condemned the world in the days of Noah. Shem, Ham and Japhet, the three sons of Noah, who peopled respectively Asia, Africa and Europe, doubtless carried with them the truths taught them by their father, and their descendants inherited them as traditions handed down in a perverted or fragmentary state.

Abraham also had the Gospel, and still later Moses strove hard by means of the Priesthood given to him to bring the people into communion with God, like Enoch and his city, but the children of Israel proved themselves unworthy of the Melchisedek Priesthood and it was taken from them, and they were left with the Aaronic or Levitical Priesthood and the law of carnal commandments. This state of things continued for 1500 years, and then an obscure man came forth from the wilderness of Judea preaching repentance to the pretentious Jews of that age who boasted of having Moses and the Prophets and therefore justified themselves in rejecting the testimony of John the Baptist. He was too humble and lowly to suit them; he did not dress in purple and fine linen, make broad the phylacteries of his garments and tickle the ears of his hearers; but rebuked them as a generation of vipers, reproaching alike high and low for the sins they were guilty of, even telling Herod upon his throne that he was an adulterer and had no right to live with his brother Phillip's wife. He was a Prophet of God, and held a living priesthood, which did not consist of dead rites and ceremonies, and came with authority, though he dressed in camel's hair and lived upon a diet of locusts and wild honey.

There came a young man to him and requested baptism at his hands. John recognized in him the Lamb of God, whose coming he had foretold, felt unworthy to perform the ordinance in his behalf and said, "I have need to be baptized of thee!" The Savior, however, replied "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He thus set an example that all men should follow without questioning. Jesus organized a Church and preached the Gospel, the same which had been preached by Adam, Enoch, Noah and Moses, and commanded his Apostles to go into all the world and preach the Gospel unto every creature, teaching them to observe all things whatsoever he had commanded them, promising to be with them to the end of the world. He taught men to be merciful and kind, and no longer to exact an eye for an eye, and a tooth for a tooth, also that he had not come to destroy the law but to fulfil it.

Jesus did not come to command men to have only one wife, as some suppose. He cast no reflections upon patriarchal marriage; indeed it was from that lineage that he had descended. Prayers were offered in the present age even in the Congress of the United States to the God of Jacob, the husband of four wives, who "did build the house of Israel," and Christians hoped to go to the bosom of Abraham and enjoy the presence of and secure the rest which Jacob and many other polygamists now enjoy; also to enter the Holy City on the gates of which the names of the twelve sons by the four polygamous wives of Jacob were to be inscribed. And yet these same Christians were ready to denounce unsparingly and plot for the destruction of the people who dared to emulate the practices or even believe in the doctrines of these ancient worthies. Was it not sufficient to set a thoughtful mind to thinking that there must be something wrong in Christendom, when its people could be so inconsistent as this? The reason was they had hewn out cisterns for themselves that would hold no water, and rejected the great fountain of truth in which they might have and be blest.

The Saints could afford to be merciful and pray as did the Savior for His enemies: "Father, forgive them, for they know not what they do." They could go farther and live up to the laws revealed by the Almighty whatever might be the consequences. Far better to endure imprisonment in the penitentiary for life, to be broken upon the wheel, or tortured upon the rack, than incur the condemnation of the Almighty. Truly did the Bible say it was "a fearful thing to fall into the hands of the living God." Men could kill the body, but He could cast both body and spirit into hell. The Savior could pity the weaknesses of humanity, and those who accused him falsely, who condemned an innocent man without compunction and clamored for the release of a robber, even called forth His compassion. When Peter, in the heat of passion or zeal, smote off the high priest's servant's ear, the Savior rebuked him, telling him that all who took up the sword should perish by the sword, and that he could pray to his Father and get more than twelve legions of angels to protect him if necessary. His pity was also called forth by the women who followed Him as He was going to His crucifixion, weeping and lamenting, to whom he said "Daughters of Jerusalem, weep not for me but for yourselves, and for your children," and referred to the calamities that were coming upon them. Forty years later when Jerusalem was surrounded by the armies of Rome, and mothers were forced in the famine to eat their own children to sustain life, did they think of his words? A million lives were sacrificed in that city, and blood flowed in its streets to such an extent as to quench the fire of burning buildings.

It was indeed a noble revenge to extend the olive branch of peace to those who came against us with the sword? There was the same necessity to be merciful and patient in this age as when the Savior was upon the earth; and if we could gaze into the future and see what they are coming to, we would probably feel to do so. It might be claimed that some of our opponents knew what they were doing—that they knew they were lying and misrepresenting us and treating us unjustly; true, but they were ignorant of the knowledge possessed by the Saints—that a just God lived to whom they must some day render an account. The Saints could afford to pity them and labor to enlighten their minds, that they might be led, if possible, to see before it was too late, the terrible consequences of their acts. If they could see as we do what they are bringing upon themselves, the instinct of self-preservation would lead them to avoid the terrible penalty awaiting them.

The signs of the times already began to portend what was coming upon this nation and the world. Wars and rumors of wars, disease that baffled the skill of physicians, riots, strikes and mobs were causing commotion throughout the earth. Joseph Smith once said, after appealing in vain for protection against mob violence, that if this nation suffered such things to go unrebuked, the time would come when it would have "mobs to its heart's content." Æsop's fable of the forest trees sacrificing the poor ash to make a handle for the woodman's ax, by which the woodman was enabled to turn around and demolish the forest, was being exemplified in the dealings of this nation with the Latter-day Saints. The sufferance of evils because inflicted upon the unpopular Saints had enabled those evils to gain such a foothold that the whole nation would be made to feel the shock. The Catholics were already beginning to see that the measures at present adopted for the destruction of the Latter-day Saints might in turn be applied against them. The rights of the Latter-day Saints could not be trampled on without the rights of others being jeopardized, and in view of the calamities that were bound to overtake our enemies if they did not repent, the Saints might say to all who are moved to pity by the prospect of our destruction, "Weep not for us, but for our enemies; for the day is coming when they will call for the rocks to fall upon them and hide them from the wrath of God."

The speaker read a prayer offered up by the chaplain of the House of Representatives on Saturday to the "God of Jacob," in which he depicted some of the causes of foreboding in this land and prayed for protection therefrom. It was responded to with "Amen" by the congregation.

The speaker then said he had dreamed last night of the capital city of our nation being undermined and laid with dynamite and other explosives, which were discharged with terrible effect, blowing houses to pieces, hurling rocks into the air and killing people in every direction. He awoke with mingled feelings of terror and compassion. The unconstitutional laws passed and cruel measures adopted for the oppression and overthrow of the Latter-day Saints might very aptly be regarded as mines laid for the destruction of the nation, and it was high time that a halt were called in the reckless downward course which the nation was pursuing. While secret networks of destruction were being formed throughout this land, by which the safety and perpetuity of the nation were imperiled, the eyes of the nation's leaders instead of regarding real perils, were fastened upon a little handful of Latter-day Saints and their attention occupied in devising means for their overthrow—"blind guides, straining at a gnat and swallowing a camel."

The Prophet Joseph Smith was once shown a vision in which he saw the terrible condition to which the wicked were coming, of murder, rapine, etc., and the sight was so painful that he prayed God to close up the vision. Doubtless he could then pray for his enemies and say "Father, forgive them, for they know not what they do." Let the Saints cultivate the same spirit, and prove themselves not inferior to their ancestors who halted upon the brink of the Red Sea and awaited in patience the salvation of God. When the enemies of the Saints would apparently have them entirely in their power and there would appear no possible way of escape, in that very hour God the Almighty would bare His arm for our defense, and all the ends of the earth would see the salvation of His people.

The choir sang an anthem, and the benediction was pronounced by High Councilor E. Morris.

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49TH CONGRESS.

HOUSE.

The House Chaplain's Peculiar Prayer.

WASHINGTON, 27.—The chaplain's opening prayer this morning was as follows:

"Give ear, O God of Jacob! and awaken us to see the danger which threatens the civilized world—revolutions more tremendous than any which history tells, in which scenes of the reign of terror may be enacted in every capital of Europe and America. For long the few have mastered the many, because they understood the open secret—tools to them that can use them; but now many have learned the secret of organization, drill and dynamite. Arouse the rich of the world to understand that the time has come for the grinding of selfish monopoly to cease that corporations may get souls in them, with justice, honor, conscience and human kindness. Teach the rich men of this country that great fortunes are lent them by Thee for other purposes than to build and decorate palaces, to found private collections of art, to stock wine cellars, to keep racing steeds and yachts, and find better company than hostlers, grooms and jockeys, pool sellers, and book-makers. Teach them, Oh! God, that it is Thee who has given them power to get these fortunes, that it is to prove them to know what is in their hearts, whether they will keep Thy commandments or no, and that those commandments are: 'Thou shalt love the Lord, Thy God, with all thy heart and thy neighbor as thyself.' That if the rich men of our land keep these commandments, the poor will follow the example, and we at least, will be saved from the days of tribulation that are fast coming on all the world, help us O God, and save us."

Grosvenor, of Ohio, asked unanimous consent that the prayer be printed in the *Record*.

James, of New York, objected, remarking, sotto voce, to a gentleman who asked him to withdraw his objection, that it was made because the prayer was an incendiary speech.

The debate on the silver question was opened by Culberson, of Texas. He was a friend of silver and in favor of placing it on the same plane with gold. It was necessary to provide some further legislation in order to break up the practice in the Treasury Department of repudiating the silver dollars, and to cause their application to the payment of the public debt, principal and interest. When the people declared that the financial policy of the republican party should be enforced, their mandate was respected and obeyed; but when the people revolted against the oppressive exactions and extortions of that financial policy and declared that the financial policy of the democratic party should be enforced, it seemed that their mandate fell stillborn and they were deprived of the fruits of their great victory by the exercise of official discretion and the interests of all people were sacrificed on the altar of gold. Unfortunately for the people, there was no law that required the Secretary of the Treasury to pay the surplus money on the public debt, but it left a discretionary power in this regard, with officers, and since experience had shown that that discretion had been exercised to defeat the will of the people, it should be withdrawn at once. He would make the coinage of silver free and he would pass a law compelling the Treasury Department to pay the surplus on the public debt.

Mr. Long, of Massachusetts, said the simple, common sense thing to do was to call a halt. We had an abundance of silver—more than the efforts of the administration could force into circulation. Give silver coinage, present or prospective, a rest. In the interest of bi-metallism, in the interest of silver itself, it was time to cast an anchor and take bearings to suspend, or at least fix the time for the suspension of silver coinage, and then to see if some international arrangement with our general commercial nations could not be made. In conclusion he said: "I appeal to the victorious majority of this House, flushed with success and now entering on the full administration of the Government. Is the Democracy demented, now regaining the full national control, that it strikes its first blow at public and private credit; that it refuses to sustain its own executive in keeping the financial flag at the mast head, and that it announces to the world that democratic supremacy and leadership are only another name for impaired credit, for half-mast financial standards and for transferring the republic from its financial rank among the foremost nations of the earth to that of India and "heathen Chinee."

Dorgan, of South Carolina, made a strong plea for the establishment of single gold standard and advocated the suspension of coinage under the bland act, declaring that the so-called silver paying dollar was in reality a debt-scaling dollar. Nothing but 80 cents worth of bullion with falsehood stamped upon it.

Repudiate, said Mr. Dorgan, the suggestion that it is for the interest of the south to unite with the west against the east and north in enacting such laws as will enable us to pay the national debt in depreciated silver dollars.

J. M. Taylor, of Tennessee, briefly favored free coinage, and the House adjourned.

AMERICAN.

The River and Harbor Bill.

WASHINGTON, 27.—The river and harbor appropriation bill, as completed by the House committee, makes a total appropriation of $15,164,203, which will become available immediately upon the passage of the bill. As there was no appropriation made for river and harbor improvements last session, the present appropriation virtually covers a period of nearly two years.

The National Union League.

WASHINGTON, 27.—The national council of the National Union League held its annual session at the Ebbitt House, in this city, to-day. Officers for the year were elected as follows: President, C. H. Grosvenor; vice-presidents, Wm. E. Chandler, Thomas R. Rich, James S. Negley, S. S. Robinson, L. C. Houck, J. E. O'Hara, C. A. Boutelle, B. K. Beluce, Nathan Goff, Louis McKenzie; corresponding secretary, J. E. Bryant; treasurer, A. M. Clapp; chaplain, J. J. Cooper; marshal, J. H. Bayne; sergeant-at-arms, S. T. Demar.

The committee made a report, which was unanimously adopted, congratulating the republican party upon the evidence of its past wisdom and patriotism as seen in the course of the present democratic administration. After referring to the alleged fraudulent voting in the South as a system of political murders directed against the republicans, a set of resolutions was adopted that the National Union League will direct its principal efforts to secure a fair vote and honest count of ballots and the appointing of a committee of fifteen to be armed with authority to carry into effect the policy of the League.

FOREIGN.

Bismarck's Bill.

BERLIN, 27.—The Reichstag this afternoon, by a vote of 181 to 3, rejected Bismarck's spirit monopoly bill. Members of the right abstained from voting.

Changes.

LONDON, 27.—The Right Hon. Jas. Stanchfield, Radical member of Parliament for Halifax, has been appointed president of the local government board, in place of Mr. Joseph Chamberlain. Mr. Stanchfield occupied the same office once before, but without a seat in the Cabinet, resigning in 1884.

Earl Dalhousie has been appointed to succeed Mr. Trevelyan as secretary for Scotland. He will not, however, have a seat in the cabinet.

Further Details of the Anarchy and Distress in Belgium.

BRUSSELS, 27.—The Chateau Attremont at Presles has been destroyed by fire of the strikers. The glass works at Marchiennes, a point two miles from Charlerio, were burned by the rioters to-day. The rolling mills at Montceau have been sacked by the strikers. Gangs of strikers are everywhere in the mining countries forcing men to stop work, and are going about pillaging factories.

The local authorities are absolutely powerless before the daily increasing strength of the rioters. It will now require large reinforcements of troops to quell the riots.

At Villette the danger from the riots became so great to-day that a detachment of troops, with artillery, was sent in response to an appeal for help, and the soldiers reached the scene just in time to save from destruction the Lambert works, which the rioters were about to burn down. Many of the rioters were arrested.

CHARLEROI, 27, evening.—A reign of terror prevails in this city. The rioters, thousands in number, armed with weapons of every description, have held possession of the streets all day. Many stores and dwellings have been attacked and pillaged and in some cases burned. The military massed in force here from all neighboring points was used to-day with terrible effect to disperse the rioters. The troops, as soon as they appeard, were met by the mob and fiercely assailed. The order to fire was finally given and several volleys were quickly poured into the ranks of the strikers. The result was 30 of the rioters were killed and hundreds of them wounded. The most intense excitement prevails. The hope is that the terrible affair will carry with it its lesson. Among the buildings burned to-day by the mob is the Convent of Salelmontes.

BRUSSELS, 27.—Midnight—The city is in a state of the wildest, growing out of the news of uprisings and riots in many parts of Belgium. Crowds of roughs are parading the streets, breaking windows and assaulting citizens. The police are making heroic exertions to disperse the mob, which is composed of the worst elements of the population.

Dispatches from Charleroi late to-night say that 4,000 additional troops arrived there and that the town is in a state of siege. Troops are posted throughout the place and no one is permitted to pass the sentries without authority. The inhabitants are urged by the town officials to remain within doors.

A body of strikers attacked the Couillet Iron Works to-day. They were repulsed by the troops, who fired upon them repeatedly. The rioters threaten to return in force and renew their attack upon the works. Later advices from Roux say that the fight there to-day between the troops and strikers was of the most desperate character. Ten of the strikers were shot dead and a large number wounded. At Aaudox a troop of lancers endeavored to disperse the mob. The rioters fought desperately and succeeded in driving the troops before them. A lieutenant and several of the soldiers were wounded.

It is reported that the Marlemont Colliery has been set on fire by a mob and that the rioters have invested the Pirmese and Moudron glass works.

Warm clothing and Red Star Cough Cure are an infallible protection in winter.

Angostura Bitters, the world renowned appetizer and invigorator, imparts a delicious flavor to all drinks and cures dyspepsia, diarrhœa, fever and ague. Try it but beware of counterfeits. Ask your grocer or druggist for the genuine article, manufactured by Dr. J. G. B. Siegert & Sons.

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Nature's own true Laxative. Pleasant to the Palate, acceptable to the Stomach, harmless in its nature, painless in its action. Cures habitual Constipation, Biliousness, Indigestion and kindred ills. Cleanses the system, purifies the blood, regulates the Liver and acts on the Bowels. Breaks Colds, Chills and Fevers, etc. Strengthens organs on which it acts. Better than bitter, nauseous Liver medicines, pills, salts and draughts. Sample bottles free, and large bottles for sale by all druggists. Z. C. M. I. Drug Store, Wholesale Agents, Salt Lake City. 12c

WANTED.

A GIRL THAT UNDERSTANDS STRIPping Tobacco, at SAM LEVY'S CIGAR FACTORY, dtf 171 and 173, Main Street.

OLD GLASS WANTED.

THE SALT LAKE GLASS WORKS will pay $5.00 per ton for clean old bottle and window glass, delivered at their factory, two blocks west of Warm Spring Bath House. d&w

NOTICE.

Z. C. M. I.,
SALT LAKE CITY,
March 8, 1886.

THE STOCK TRANSFER BOOKS OF this Institution will be closed on March 15th, and reopened on April 6th next.

THOS. G. WEBBER,
Secty and Treas.

SUMMONS.

In the Probate Court, in and for Salt Lake County, Utah Territory.

Margaret Jones, Plaintiff,
vs.
John Jones, Defendant.

The People of the Territory of Utah send Greeting:

To John Jones, Defendant.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above named plaintiff, in the Probate court, of the county of Salt Lake, Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this court dissolving the marriage contract existing between said plaintiff and you, on the ground of wilful desertion of plaintiff by defendant and failure to provide for plaintiff the common necessaries of life.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this court for the relief prayed for and cost of suit.

Witness, the Hon. Elias A. Smith, Judge, and the Seal of the Probate Court, of Salt Lake County, Territory of Utah, this 23d day of March, in the year of our Lord one thousand eight hundred and eighty-six.

[SEAL.] JOHN C. CUTLER, Clerk.
By H. S. CUTLER, Deputy Clerk.

SPRING AND SUMMER, 1886.

ESTABLISHED 1876.
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Next door South of Barrett Bros.
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S. J. LYNN, Salt Lake. } LUMBER YARD AND PLANING MILL. { E. J. BRICKELL, W. H. KRUGER, Truckee, Cal.

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WOOD TANKS OF ALL DESCRIPTIONS MADE TO ORDER.
STAIR BUILDING A SPECIALTY.
Half Block South U. C. R. R. Depot. S. J. LYNN, Supt.

EXCELSIOR MANUFACTURING CO.,
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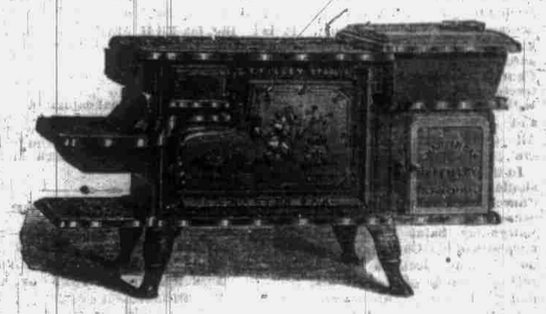

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WANT A LARGE LOT OF
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WAREHOUSE—ONE HALF BLOCK SOUTH OF THE UTAH CENTRAL DEPOT, S. L. CITY.