

SUNDAY SERVICES.

Synopsis of Remarks by Elders
George S. Taylor and
Wm. H. King.

Religious services were held in the Assembly Hall, Salt Lake City, Sunday, Jan. 22, 1888, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

Praise ye the Lord! my heart shall join
In work so pleasant, so divine.

Prayer by Bishop Frederick Kesler.

The choir sang:

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

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

ELDER GEO. S. TAYLOR

was called to address the congregation. He said it was a great trial to him to talk to so large an audience, not being accustomed to it. He felt, however, to respond to the call made upon him as an Elder in Israel. For upwards of three years he had been on a mission to New Zealand, and had labored among the natives of that island—the Maories. He left Salt Lake City in October, 1884, and on his arrival in New Zealand was appointed to labor in the Hawke's Bay District, where he remained six months. There were then only eight Elders in the mission. He was next sent to the Mabil District, where he met with great success, many being added to the Church during the year and nine months he was in that field. The last six months of his time had been spent in preaching in the Wairarapa District, the only one in which there was a branch of European Saints, and that but few in numbers, as the Europeans generally in that land paid little attention to religious matters.

Since the revelation given to President Taylor, directing that the Gospel should be preached to the Lamanite branch of the House of Israel, the work of truth had made rapid progress among the Maories, who were regarded as of Israel. When Elder Taylor first went there the island was divided into three districts; now there were eight districts on the north island, and about thirty Elders. The preaching of the Gospel had been confined almost entirely to the natives. There are about 2,500 members of the Church in the mission, probably 300 of them being Europeans, most of the latter residing in Auckland.

Elder Taylor had greatly enjoyed himself in his missionary labors, and had realized the fulfillment of the blessings pronounced upon him by the Apostles before he left Salt Lake. He had never had better health or more joy than while on his mission. He had found the Maories to be a hospitable race, and but on one occasion had been refused entertainment, though nearly all of his time had been spent in traveling among strangers. The Spirit of the Lord was resting upon the natives, many of whom are being added to the Church every month. Two Elders are now translating the Book of Mormon into the Maori tongue, about two-thirds of the work having been already performed by them. The Saints there are anxious to get the book, and assist all they can.

It is only about forty years since the Maories ceased the eating of human flesh, but at the present time they are pretty well civilized, and have adopted many European customs. Those who have obeyed the Gospel have greatly improved in their manner of life since their baptism. Formerly they were greatly addicted to the use of strong drink and tobacco—men, women and children partaking of this indulgence. Nearly all who have become members of the Church have ceased the pernicious habits. Many of them are very desirous of gathering to Zion, but this is not deemed wise at present; they are anxiously hoping, however, for the privilege. They are not, as yet, very well acquainted with the customs of the world, and have but few books translated into their language; they have, however, two monthly papers which give them some idea of what is going on.

The Bible is pretty generally read among them, and they are firm believers in its teachings. The majority of those who have embraced Christianity are members of the Church of England. Those of them who have accepted the Gospel will fearlessly stand before the ministers and maintain the truth, and the speaker had never known of one being defeated by a sectarian. Recently there have arisen among the natives some who claim to be prophets. One of this class, who professes to be an Israelite, has quite a large following. His people believe the Old and reject the New Testament. A few of those who were Saints have been led away by him. Most of the Saints are, however, very steadfast in the Gospel. Some of them are well educated, and very efficient in spreading the knowledge of the truth.

It usually takes an Elder about a year to learn the language, so that before that length of time he cannot do much preaching. Elder Wm. Paxman, President of the mission, travels about in all parts of the field, and is an energetic and effective worker. As he does not talk the language, he takes along with him an Elder who is one of the best speakers in the native tongue. A number of tracts have been trans-

lated and are widely distributed, thus materially aiding the Elders.

New Zealand, while it has drawbacks as a missionary field, has many good features. There is now no persecution there, though at one time two Elders were held in custody three days. The ministers of various denominations are stirred up by Satan to oppose the Elders, and tell the natives not to listen to or have anything to do with the "Mormons." The natives generally disregard this advice, and extend their hospitality to the Elders. Elder Taylor bore testimony to the truth of the Gospel as taught by the Latter-day Saints, and prayed that the Lord would bless the honest in heart in all the earth.

ELDER WILLIAM H. KING

was the next speaker. He felt that there were many who had devoted almost their entire lives to the preaching of the Gospel who were better qualified to edify the Saints. But all of the servants of God realized that they were minute men, who should always be ready to answer any call made upon them for the Lord's service. The Saints received instruction in their meetings when the Holy Ghost inspired the speaker. It was gratifying to them to learn of the spread of the Gospel, and that even the heathens were turning to the God of Israel. Jesus said that the Gospel would be preached in all the world for a witness before the end came. The Saints have a mission to declare that divine message to the human family, and they rejoice in seeing that work accomplished. The Gospel is being promulgated in the same manner, and is being received by the same class, as it was anciently; it also calls out a similar opposition. It is considered by those who believe that majorities are generally right, that the paucity of the numbers of the Latter-day Saints argues against the correctness of their position. But the latter have consolation in knowing that Jesus and His disciples met with opposition similar to that with which they have to contend. The lessons of history show that those who love God are always the minority of the world's inhabitants. There are fewer devoted to the building up of the kingdom of God than are engaged in the effort to tear it down. In the light of history and experience, the position of those who say the Saints are wrong because of the smallness of their numbers, is not tenable.

From this point of view it looked as though there were more against than for the truth. If the call made by Joshua had gone forth, "Choose you this day whom ye will serve," it would appear as though the majority had followed after strange gods. But, wherever men try to improve the condition of the human family, their motives are misconstrued by the generation in which they live. The opposition to the Gospel always partakes of the nature of misrepresentation. It would seem that the message that brings peace on earth and good will toward men would be accepted by the world with pleasure. But experience has shown this idea to be a mistaken one. When the Gospel was first received by the Saints it brought to them peace and joy, and they thought how gladly their relatives and friends would greet the message. They were greatly disappointed, however, when they carried the tidings to their friends and were branded as fanatics. This illustrates the lesson that God's truths come in contact with men's notions; that His laws differ from the philosophy of mankind.

In the meridian of time, Jesus called the meek and the lowly to declare the Gospel, and the same class received it gladly. The scribes and the pharisees and the learned men of the day were not willing to receive the teachings of humble fishermen. They wanted their own philosophy, and not the simplicity of the teachings of the Son of God. They were sticklers for the law of Moses, and rejected the higher law presented by Christ. Notwithstanding the boasted liberty of the world, that which is new is resisted, and those who present it are frequently required to offer their lives as martyrs to the cause they have espoused. It seems strange, but it has nevertheless been the rule, that the world rejects that which most tends to good. When the doctrine of the equality of men politically was announced, it was resisted by many of those whom it would benefit most. Those who sought to bring mankind to a higher plane always met with relentless opposition. Principles of truth are opposed till the feet of the persecutors are planted on the graves of the martyrs.

As in the days of the Savior, the Gospel is being taught to the meek and poor of the earth and is by them received with gratitude. This is an argument in favor of the divinity of the cause espoused by the Latter-day Saints. It demonstrates that the Gospel is given to the few and received by the pure in heart. When Paul declared the unknown God to the people of Athens, there were but few who heeded his teachings; the great bulk rejected the principles he proclaimed. His experience and that of the other Apostles was the same among the people everywhere. Paul says the Gospel was preached to all men; but it was a comparatively small number who accepted the divine mission of Jesus, and it was not long before there were only a few branches of the Church for the Apostle John to proclaim the word of the Lord to. Soon these had disappeared, and for centuries the world was devoid of the Gospel, and the people were led astray by their teachers. That was the reception ac-

corded the truth by the world in the meridian of time. And what is it today? Examine the history of the Latter-day Saints; of their struggles for existence and the obstacles they had to encounter. It is recorded in the graves of their martyrs, in the lurid flame of the torch, in sorrow and in blood, and in every phase of persecution. It is a counterpart of the history of the disciples of Christ.

But here the parallel will cease. The Saints anciently were "overcome," but today they will maintain the struggle to ultimate triumph. Anciently the preaching of the Gospel served its purpose; the Son of Man was born, performed His labor, and was crucified, and the Priesthood was removed from the earth. But today is the dispensation of the fullness of times; the Gospel has been restored to remain forever, and God will establish His kingdom on the earth. The Gospel was driven from among men anciently, but the work of today will result in the overthrow of wickedness.

It might seem impossible, with so small a number of people, opposed on every side, to accomplish so great a work. But the God of heaven has declared that it will be done. His purposes will not fail because of the enmity of men. If the claims of the Latter-day Saints are true, there is a power in Mormonism that will brook no opposition; there is in it a power that will give it the victory over all that is false. Its fundamental principle is the truth revealed from God. It gives the true conception of the great Creator as far as the finite mind can grasp it. It is the plan of salvation from heaven—one God, one faith, one baptism.

The Latter-day Saints are laboring to establish the faith taught by Jesus Christ. They accept that faith, and that alone. They are sincere in their maintenance of that faith, and it has prompted them to perform the good they have accomplished. Their sincerity is surpassed only by their faith. They do not antagonize the world in their own strength, but simply teach the Gospel of Christ. They preach repentance, as did John the Baptist. As he prepared the way for Christ's first coming, they are preparing for His glorious second coming. They believe that his preparatory work is necessary for the world, which is not sufficiently pure, and that the Gospel has been restored as the means by which it will be accomplished.

Those professing Christianity claim to be declaring the Gospel. But in all the isms of the day there is not to be found that vitality and the characteristics of the Gospel of Christ as taught by Him and by the former and Latter-day Saints. There is a gulf between them that plainly indicates that the world have not the truth, and that they make professions they cannot substantiate. They have not the complete plan, and God must therefore reveal it. To whom shall He make it known? Will He to those sects who deny revelation? No; but to those who are looking for and will receive it. To such God has restored the Gospel, with all its gifts and powers. It is this Gospel which the Latter-day Saints proclaim; they do not offer the work of Joseph Smith or of any set of men, but the revealed will of heaven, and by it they are willing to stand, and if needs be, sacrifice their lives for its establishment.

The lives of the Saints should be a complete vindication of the principles they uphold. They should live by the truth which God has given them, that they may become better and draw nearer to Him. God has established on a mighty summit the light of truth, and bids His servants to herald the tidings to the world, that by His grace mankind can enter into the enjoyment of light and peace eternal. This is no fancy picture, but a glorious reality that will be wrought out through the Gospel, which is a savor of light to those who accept it, and of death to those who reject it. The Saints are engaged in the work of the Almighty, which will roll forth to the accomplishment of His purposes and the triumph of truth.

After singing by the choir, benediction was pronounced by Counselor Daniel H. Wells.

In regard to the probable effect of the proposed withdrawal of the tariff on wool, the *Record-Union* has this to say: "We had a protective duty in 1853-56 on wool. The average price of wool under it was 33 cents, 29 cents and 20 cents, according to the statistics compiled by Librarian Spofford, of Washington. In 1859-60, with the duty off, the wool average went to 40 cents and 37 cents. Non-protection warned the home grower to withdraw from wool producing, and his foreign competitor, with the decreased home clip, secured a higher price from our consumers. In 1861 the Morrill Tariff Act gave us a higher range of duties, and the Act having passed the House at the 1859-60 session of Congress, and the Senate at the 1860-61 session, wool fell to 37 cents and 34 cents. Under the exceptional conditions of the war period following prices ranged higher. In 1867 the new schedule for wool and woolsens was adopted, which remained in force until 1883, and the average wool price fell from the war figure to 31 cents, 35 cents, 34 cents, 40 cents, 37 cents, 56 cents, 46 cents and so on to 33 cents in 1883. So the figures prove that with the duty off, wool rated higher to the consumer in the single instance since 1824, when we made wool of 20 cents value and under free, than in any of the normal years when a duty was laid upon the product.

ALASKA AS IT IS.

INTERESTING FACTS ABOUT THE NORTHWESTERN TERRITORY.

J. B. Hammond, of Douglass Island, Alaska, arrived in St. Louis yesterday, and is a guest at the Southern. Mr. Hammond has just returned from his fourth trip to Uncle Sam's frozen possessions, and gives some interesting and valuable information with relation to that country, its prospects and developments. Mr. Hammond left Douglass Island November 20th, and came through by way of San Francisco. He is a mining engineer, and states that the mining interest in Alaska and notably on Douglass Island, is in a highly prosperous condition. Gold yields the best returns, and there is little effort made to secure silver and copper, of which there are very fair deposits.

"The mining interests now lead Alaskan industries," said Mr. Hammond. "Next come the fisheries, and then furs. Douglass Island is really the great mining district at present, containing the only mines in the territory worked by machinery. There are exceedingly large veins of pay ore—the largest in the surface mines of the world, in fact, and there is great great promise in them for the future. There is a misapprehension in many quarters as to the climate of Alaska. Along the seacoast it is mild, very rarely cold, and I have never seen the thermometer register more than 16 degrees below zero. In the interior it is very cold."

"How about the natives?"

"We have worked from fifty to 150 of them in the mines, and have found them excellent laborers in surface mining, while they are no good when placed in the bowels of the earth. They are sturdy and withstand any sort of hardship, as is evinced by their journeys from the coast to the interior with food, many of them willingly carrying 150 pounds apiece. A great deal of this sort of work devolves upon them, as there are no pack animals in the territory, and there are not three miles of wagon road in Alaska."

"Is the territory filling up rapidly?"

"No. I presume there are not more than 2,500 whites in the territory and 30,000 native Indians."

"What is the present population of Sitka?"

"Much less than is generally presumed by the mass of the people. It is between 600 and 800."

"How about the fisheries?"

"I might tell you some truths about the salmon fisheries which would seem incredible. There are a great many salmon canneries in the territory, and they are prosperous because they have so little trouble in securing the fish. In the streams they are found in vast numbers, some weighing between forty and fifty pounds, and are captured without effort, either with spear, hook or net. Walzing has been more successful in the present season than ever before."

"Is the Territory improving rapidly?"

"Yes, it is destined to become a great mining centre, and everything is in its favor. For instance, during the present year I have shipped over 330,000 pounds of mining machinery from New York to Alaska, at the rate of \$1.40 per 100 pounds."

"How were your shipments made?"

"By the Canadian Pacific to Victoria, B. C., and from there by Pacific Coast steamer to Douglass Island."

Mr. Hammond carries a cane which is a marvelous piece of workmanship, considering that it was done by an Alaskan native, with a punch and block of wood as his only tools. It is mounted with a miniature idol in copper, the design being a large head with glaring eyes and wide-open mouth, containing two perfect rows of teeth, and on either side a long tusk. Between the teeth is a smaller figure with the visage of a demon, arms akimbo, the head decorated with a pair of satanic horns. "It is a miniature imitation of the 'Titam pole,' which the natives worship," said Mr. Hammond, "and was presented to me by one of my Indian employees in the mines. They are quite adept in this line of artistic work and turn out some queer designs in gold and silver jewelry."

"Are the Indians friendly or treacherous?"

"Friendly. They are not permitted by the government to have whisky, and the same caution is exercised in furnishing them with firearms, the government prohibiting the sale of improved breech-loading weapons, but allowing them to have the old muzzle-loaders. They are very apt and soon become good shots."

"When do you return to Alaska?"

"In the early part of the coming year. I am bound east on mining matters."—*Globe-Democrat*.

A dispatch dated Seattle, W. T., January 19, says: George H. Preston, a prominent young lawyer of this city, who resides in the northern part of the city, was "held up" last evening by three men as he was on his way home. He knocked the hand of the footpad up, but was fired at, the ball entering below the eye. The injury may not prove fatal, but it was a narrow escape. Public feeling runs high, and universal indignation is expressed on all hands. The sheriff has offered \$500 reward for the arrest of Preston's assailants, and the mayor has offered \$1,000. A party of 20 persons is now scouring the vicinity in search of the guilty parties. If taken it may go hard with them.

To Break Up Baby's Cold.

When I find a baby has taken cold, not so feverish and sick as to require packing, which one dreads to do because of the increased danger resulting from any exposure afterward, but a smart cold in its first stages, with red eyes and running nose and stuffed head, I take the little one in my lap several times through the day and again at bedtime, and, removing boots and stockings, rub the little feet—soles and tops and ankles—with sweet oil or goose oil, and then heat them long and well before an open fire till the skin will absorb no more oil.

Then I rub the little bared back from neck to hips, especially along the spine, with oil also, shielding baby's back from cold drafts and letting the warm rays of fire-light heat it just right, chafing and thoroughly heating till the skin will absorb no more oil.

Wrapped in flannel and tucked away in her nest for the night, baby often wakes in the morning with but little trace of her cold.

If there is a hoarseness in connection with other symptoms of an oncoming cold, for a simple remedy I like to give baby boiled molasses, with a bit of butter or sweet oil, or hen's oil, in it, or a few tablespoonfuls of onion syrup made of sliced onions and brown sugar, which helps soothe the throat and clear the bowels, carrying away, perhaps, the aggravating source of the cold.—*Good Housekeeping*.

Only a Dog.

New York Herald: He was a brindle cur and had nothing about him to excite admiration. But as he stood shivering under the "L" station at Fifty-ninth street and Third avenue his loneliness and entire misery drew a sympathetic glance now and then from a passer by. He did not seem to be a city dog; he appeared too shy and ignorant of city ways for that, and he looked anxiously in the face of each new comer as if seeking a friend. But none came. He tried to get on a surface car, but the conductor yelled and a passenger kicked at him, so he sneaked into the lee of one of the iron posts and shivered more miserably than ever.

Two little girls came along and stopped a moment to speak to "poor little doggie," who attempted a little wag of the tail in response. Then they patted him and spoke kindly to him, and so cheered the poor little walf that he frisked about them and whined for joy. A heavy, lumbering brewery wagon bore down on them. With the rattle overhead and the babel of noise about them, the two little tots did not heed the rapidly nearing danger nor hear the shout that went out to them from the sidewalk. But the homeless dog did. Springing between the children and the advancing horses he barked, his shrill treble rising high above the clamor of the street.

It was all done in a moment. The wagon rolled on; the children, spell-bound with fear, stood still; the dog in a last desperate effort to repay the kindness shown him hurled himself at the advancing horses. One child is brushed aside, and the other clutched by a friendly hand as the horses swerve at the dog's attack.

The brewery wagon went on its way, rocking and swaying, and two fear-dimmed little faces peered out from the sidewalk at a little heap on the stones of the street.

Their defender had given his life in grateful remembrance of their kindness.

He was only a dog; he knew no better.

A YOUNG man of Ogden went to the depot to meet a female relative of his who was expected to arrive a day or two ago. Seeing on the train a lady, who in the darkness he thought was the one he came to meet, and who had a veil over part of her face, he rushed to her and kissed her affectionately. The lady, who expected a young man to meet her, supposed there was no mistake, and returned the caresses with warmth. Presently, however, both were thunderstruck to find that they were entire strangers to each other.—*Standard*.

Amid the many cold-blooded murders and inhuman butcheries for blood money on the border, those of the Benders have been considered the most brutal, but a recent dispatch from Wichita, Kansas, is a fit companion for the most sickening story of the Bender family. The dispatch says: "A man who has arrived here from No Man's Land confirms the reports of wholesale murders by the Kelly family, who have disappeared. The family lived in a one-story hut, with a barn a short distance away. An investigation showed that the house had a cellar, and in this was the decomposed body of a man. This body lay almost beneath a trap which had been built in the floor. In one corner of the cellar were found two other bodies, both so far decomposed as to be unrecognizable. Mr. Gregg says four bodies were found buried beneath the stable, one of which was that of a woman. Lying alongside of the barn, buried at a depth of not over three feet, was unearthed the remains of a man. About two feet away was a second body. At the corner of the barn were buried the bodies of a third man and woman. The bodies were taken from their resting places and given burial."