

RELIGIOUS.

Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, Nov. 30th, 1890, commencing at 2 p. m., President Charles W. Penrose presiding.

The choir sang the hymn commencing:

God moves in a mysterious way
His wonders to perform.

Prayer was offered by Elder Geo. Bywater.

The congregation joined with the choir in singing the hymn:

The Spirit of God, like a fire, is burning,
The latter-day glory begins to come forth.

The Priesthood of the Seventh Ward officiated in the administering of the Sacrament.

ELDER JOHN MORGAN

was requested to address the congregation. He felt, he said, the necessity of having the aid of the Spirit in order that he might say something in accordance with the will of our Father in heaven. We have come together to partake of the Sacrament as an evidence that we remember Him and testify that we will live according to the laws He has given us, and also to testify to each other that we entertain feelings of fraternity and are at peace with one another. We also hereby signify that we will sustain those who have been placed at the head of the household of faith. There could, indeed, be no greater privilege given to man than this.

The Latter-day Saints, perchance, appreciate this privilege less, because the opportunity of enjoying it presents itself so often. But we should certainly try to call in our wandering thoughts and concentrate them upon the significance of these emblems and strive to live so that we may at last overcome all evil and, finally, stand among the redeemed ones of our Savior. We recognize the impossibility of reaching this by our own attainments, without the Spirit, the endowment from on high. He is as requisite now as He ever was, for without Him we grope as blind men in the dark, not able to comply with or comprehend the plan of salvation. When the mind is inspired, the way to life is so plain that none need to err, though he may not have much intelligence. This view gives a key to the practice of the Saints of calling an Elder up to stand before a congregation as the instrument of the Holy Ghost, without immediate, previous preparation.

The apostles of our Savior were not chosen of the learned men of the time, but they were such as were eminently fitted to proclaim the Gospel without fear and without favor to anybody. They could proclaim the necessity of repentance, baptism and the gift of the Holy Spirit. Freely they had received and freely they gave, and were, therefore, effective preachers before the common people and all classes. Even before kings and emperors they proclaimed that God was God and that His Son

was the Savior. They knew of but one path, by which everybody must walk to reach eternal salvation: "He that believes and is baptized shall be saved, but he that believeth not shall be damned." This was the message. There was no softening it to suit the notions of men.

One result of the proclamation of this message was a storm of persecution that raged round the Elders, so that they were compelled to go from place to place; yet, notwithstanding all suffering and even death, they remained steadfast and proved themselves faithful to the end. Therefore, from an insignificant beginning, the principles spread out from kingdom to kingdom and its influence has been felt even down to our own age. As a pebble, dropped in mid-ocean, will stir the waters so that the waves will go to the farthest shores, so the principles of Jesus Christ have been spreading in all directions.

One principle was enunciated by the angels on Mt. Olivet, who said: "This Jesus shall so return as ye have seen him ascend."

He shall come back and establish a realm where all may dwell in love, in unity and peace. This principle has spread until every nation has its own legends about it, but all so similar as to prove a common origin. Some of the events to take place before the coming of that kingdom are mentioned in the 24th chapter of Matthew. Among other things are tribulations and wars, and the preaching of the Gospel of the kingdom to all the world. The faith that controlled evil spirits, and brought communication from heaven; the Gospel that declares the necessity of receiving the various spiritual gifts and declaring that every knee shall bend before God and every tongue confess His name. His Gospel should be preached everywhere, and these signs are the buds of the fig tree; by them we may know that the summer, the second coming of Christ is near.

The Lord also declares that an angel should come and that great commotions should take place. This we see around us every day in the condition of the whole civilized world, where there are no longer securities in anything. These things should occur, and as we see them, we understand that the kingdom is nigh.

In the Book of Mormon we find a solemn declaration that an angel came down and laid the message contained in that book before the world. It has also been declared that there should be a place prepared for the Lord to lay his head when He would come. God has for this purpose chosen His servant Joseph Smith to lay the foundation for that work. Every student of history may investigate and convince himself of the truth of this. For the events of history are, clearly, not the outcome of chance. A Luther, a Melancthon, a Knox, have all been engaged in preparing the way for the acceptance of the principles of liberty which have been made the foundation of our divinely inspired constitution, and these events are all links in a chain

which will ultimately lead to the establishment of the kingdom of Christ. We would be recreant if we did not uphold such men as Luther, Knox, Franklin, Adams and others. For they were all called to prepare the way.

In accordance with the divine purposes, the Priesthood has also been established, and given, not to a few favored ones, but to the body of the Church of Jesus Christ of Latter-day Saints, so that this Priesthood is in every sense of the word a rule of the majority. Almost every individual in this vast congregation would, if asked, say that they hold the Priesthood, if they belong to the Church. These principles beget in our minds a God-like feeling, and a feeling of love to our fellow men, both living and dead. For we have near by us—in the Temple on this block—a testimony in stone to the world that we are willing to toil and labor that we may reach with the blessings of the Gospel even our departed ones who are behind the veil.

This work will go on. The principles of the gospel will be proclaimed and the warnings given until the world shall either yield obedience or turn against it, thereby sealing their own condemnation. The Saints dare not trifle with these things, for they know that God will require this work to be done, let the world do what they will. Let, therefore, us keep the faith that in the end it may be said to us: "Well done, thou faithful servant, enter thou in to the reward that is prepared for you."

The choir and congregation sang:

Praise to the man who communed with
Jehovah;
Jesus anointed "that Prophet and Seer."

Benediction was pronounced by Apostle Abraham Cannon.

AN INFAMOUS DECISION.

We hope all our readers will take notice of Judge Anderson's decision, a synopsis of which we publish to-day, in relation to seven applicants for citizenship at Beaver. He persists in the manifest error into which he fell when assisting in the Third Judicial District. We punctured the decision he then rendered, and showed its hollowness, lack of logic and departure from the truth. We don't propose to go over the old ground again, today. And we only have a few words to say against his unjust, un-American and untruthful utterances in the Second District Court.

He refuses the privileges of citizenship to seven aliens on the sole ground that they are "Mormons." Thus he imposes a religious test, which is not only unusual but contrary to the Constitution which he has taken an oath to uphold. The grounds set forth for his dissent from the decisions on this matter of the First and Third District Courts,