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SUNDAY SERVICES. At the Tabernacle on Sunday afternoon, being the close of the semi-annual conference of the Salt Lake Stake, the services were opened by the choir singing the hymn on page 119: Praise ye the Lord! my heart shall join In words so pleasant, so divine, Now while the flesh is in my abode, And when my soul ascends to God. Prayer by Elder James W. Cummings. The choir sang the hymn on page 125. How sweet communion is on earth With those who've realized the birth Of water—who the spirit's powers Receive in genial quickening showers, **ELDER JOHN NICHOLSON** addressed the congregation. He said the Latter-day Saints occupied a position entirely different from that of any other people. They had recently been attacked legislatively on account of their marital relations. God had given revelations on the subject of marriage for the guidance of those who would give heed thereto. The Lord's ancient servants, speaking by divine interpretation, had predicted that the Lord would perform a certain work in these days, and those predictions were being literally fulfilled, one of them was that God would set up a kingdom of saints, God had raised up a prophet for beginning the work, Joseph Smith being the prophet. Besides revealing the first principles of the gospel as taught by the Savior and his disciples, many other things had been revealed in this age. The first principles alluded to were faith in God and Jesus Christ, and that whosoever should believe in him should have everlasting life, that there must be a repentance of sins, for nothing impure could enter the presence of the Lord; then comes baptism in water for the remission of sins. Another was the having of hands laid upon by the elders for the reception of the Holy Ghost. Other things besides these had been revealed, one of them being that of celestial or plural marriage, which was the occasion of the attacks upon the saints. Most of those attacking the Mormons on this score were believers in and expounders of the scriptures; yet there was nothing in the Bible condemning the revelation in regard to marriage, while there was much in its approval. Moses, the great law giver, was a practical polygamist, and the Lord rebuked those who censured him on account of taking plural wives. There are passages in the Bible making plural marriage compulsory, as when a man died without issue it became the duty of his brother to take the widow and raise children to the dead. Some say that when Christ came, a new dispensation was ushered in, which was true, but the old was not put away, Christ coming to fulfill the law and not to destroy it. The saints had not adopted plural marriage because it was sustained in the Old and New Testaments, but because the Lord had revealed it to them as one of the principles for building up his kingdom. The world had it in its power to ascertain for itself as to the genuineness of the revelation by repeating their sins and seeking the spirit which would be given. The system of the saints was sometimes called a relic of barbarism, but the speaker invited those who said this to go through the territory and see the churches and schools, and the absence of everything that is barbarous, and then say whether there is any barbarism in the religion of the saints. It was barbarous to make laws that would demand that a man make outcasts of his wives, turning them loose upon an unfeeling world. President John E. Taylor presented the authorities of the church, general and local, who were all unanimously sustained by the votes of the congregation. President Joseph F. Smith addressed the congregation. He rejoiced in the work in which the saints were engaged, and was satisfied it was the work of God, designed for the salvation of all the human family. It is not alone for the members of the Church of Jesus Christ of Latter-day Saints, but for all that will yet embrace the gospel, and for all the world if they will yield obedience to the laws of God; and not only for the living, but for those who have passed behind the veil without having an opportunity for hearing and embracing the gospel. While the world called the saints exclusive and narrow in their views, the saints said their gospel was designed for all who had ever been upon the earth. The ordinance of the baptism for the dead was that the living might perform it for their relatives and friends, that the latter might enjoy all the other ordinances. There was not one law for the living and another for the dead. There was no ordinance in the gospel that was not essential to the living as well as those who tarry in the spirit world. If it is necessary for the living to repent of their sins, so also is it for those who have passed away. Baptism is necessary for the dead, no less than for the living. If it is necessary for man and woman to be joined in the flesh for time and eternity, it is necessary that the principle may be understood in order that those who had passed behind the veil might enjoy the blessing through the performance of the ordinance here by the living. It was for those purposes that the saints were building temples in which to perform the sacred ordinances, that all the sons and daughters of Adam may have the privilege of being saved and exalted, and

brought back to the presence of their Maker. The Christian world deems all to utter destruction, to eternal death, to eternal punishment, because they may have died without a knowledge of Christ. The saints believe all will have the privilege of hearing the principles of salvation in the spirit world, and be given the opportunity for embracing them, when all may be judged according to the light they have, and their works. The good and the evil were set before all, and each was permitted to choose, that he might be judged righteously. The light has come into the earth through Joseph Smith, and it would be spread until all had an opportunity for seeing it. No power can stay that light. Let the world persecute, despite, enact unconstitutional laws, and the more earnest it is in persecution, the more will it fall, and the more the work of God will roll forth. The speaker feared being let alone more than he did all the efforts against the saints, for if left to themselves there would be danger of relapsing into unrighteousness and the pits from which they were dug, until they would be unable to distinguish difference between the saints and the people of the world. The hatred of the nation kept the saints diligent and faithful in their duties and requirements. Persecution binds them together, and stirs them to remember their covenants, and draw them towards each other. As long as the world will hate and persecute the saints they will feel inspired to do the will of God, and the speaker believed the Lord will permit persecution until his people see eye to eye and become faithful and righteous. It was necessary that Christ should be persecuted, for so it had been decreed, but it had been woe unto them by whom the offense came. So it would be in respect to the saints. They must be persecuted, but woe unto them who persecute them, without a cause; judgments will be poured out upon them and they will be made to suffer the consequences of their acts. The choir sang, and President A. M. Cannon pronounced the benediction. **How to Save.** All hard workers are subject to bilious attacks which may end in dangerous illness. Parker's Ginger Tonic will keep the kidneys and liver active, and by preventing the attack save much sickness loss of time and expense.—Detroit Press.

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