

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Sunday February 19th, 1898, Elder Angus M. Cannon, President of the Stake, presiding.

The choir sang the hymn commencing:

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

Prayer by Elder George B. Wallace.
The choir next sang the hymn commencing:

Come, thou glorious day of promise,
Come and spread thy cheerful ray,

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

ELDER ABRAHAM H. CANNON

was the speaker. He expressed the hope that the Spirit of the Lord might be present in the meeting to guide his utterances and prompt us to diligence in the work of God. It is a source of joy to the Saints to reflect on the goodness of God; that He in this age has again spoken to the children of men, proving Himself to be a Being not far off but near unto those who call upon Him. It is also gratifying that His favor is not bestowed only upon a few, but that among all men, those who love righteousness may have inspirations. God is the same today, yesterday and forever. As in former ages He revealed Himself, so we believe He does in this age. We believe that God spoke through His Son in the beginning of our era, and that the promises given at that time were fulfilled, but we do not believe that God's word was confined to the small country which Jesus traversed. There were people in other countries equally entitled to be taught by our heavenly Father, and we have, in fact, a record proving that also the inhabitants of this hemisphere were visited by the Son of God. This record, the Book of Mormon, as it is called, contains nothing contrary to the Bible. It tells us, if possible, more plainly that faith is necessary for salvation, that baptism is an essential ordinance of the Gospel and that the reception of the Holy Ghost follows. We are taught that Jesus is the Redeemer of the world; that as through Adam all die so all shall through Christ live. Without the atonement of Christ, mankind must have remained in death.

But we do not believe that those two books contain all that God has revealed. We hold that the descendants of the ten tribes have also received the word of God and that their records will some time be brought to light as a testimony that God lives. These records, it will then be found, also agree fully with the records that have been given to us. The principles will be the same, as there is no other way by which men can be saved than by Jesus and His Gospel. This is a glorious thought. The Lord does not confine His revelations to one time or to one people. The spirit of prophecy is one of the gifts to follow the believers, and it has been the experience of this people that this gift is given in this age as anciently. Visions

of the future have been opened to us; the Lord has given us dreams, etc., and still greater manifestations will be seen among us in time to come, as those who are born under the covenant grow up and the work is laid on their shoulders. They will approach nearer their Father in some respects than their parents have done because of their greater opportunities.

The speaker said it was wonderful to reflect on the fact that our missionaries who go out to the nations of the earth are guided by the Spirit, who sustains them in whatever circumstances they may come. He was thankful for this divine gift by which new principles are brought to light and so much good is being accomplished in this age. For we hold that it is through God that everything good comes and we hail with delight all that is calculated to do good to men. We desire everything that is good and ennobling, and if any among the world have greater wisdom than we have, we desire them to come and teach us, that we may benefit through their wisdom.

We expect that even greater things will be accomplished in our age than ever before. The Gospel will be preached to all nations. The Church will be built up in this country and we expect, through the Gospel, to be of benefit to all men. It is therefore for us to open our hearts and make room for all who will do right. In the latter days many will come here, not for the sake of the Gospel, but because there is peace in our valleys and because they desire to escape the turmoil of the world. We should not loose our faith by mingling with those who do not believe as we do, but we should do them good by the Gospel. If we cannot resist temptations because these exist, we have not learned the Gospel lessons right. A Latter-day Saint should be so pure that in the midst of the impure he will be holy, exemplifying the teachings of Jesus in the midst of wickedness.

The choir sang an anthem and

ELDER GEORGE GODDARD

announced that Mr. David Tatum, minister of the Friends' Church, Chicago, who has devoted twenty years of his life to the cause of temperance, would give a lecture.

MR. DAVID TATUM

then spoke for about half an hour, advocating earnestly and eloquently the cause of temperance. He emphasized the importance of combating the liquor traffic and all its associate evils, so that temptation might be removed out of the way of the young. This is a work in which all good men and women, notwithstanding creed, should unite.

The choir sang the anthem

Lord of Israel, hear our prayer.

Benediction by Elder John Smith.

ABORIGINAL LYRICS.

In a party of young folks chatting pleasantly on current topics last evening, incidental mention was made of the concerts to be given in the Tabernacle next Wednesday, when English, German, French, and vocalists of other nationalities will warble songs in their own language. "Yes," said one of the party, "there will be one feature novel

to a good many people. That will be a band of Indians singing in their native language, and dancing in their own peculiar fashion."

"Do Indians really sing?" inquired one. "I never heard that they knew anything of music."

"Why," responded another, "you've heard of Indian war songs, and death songs, I am sure?"

"Oh yes, many times, but have always thought of them as a sort of whooping or wailing. But I didn't comprehend that the savages had any idea of time or tune."

But they have; not much of tune, to be sure, from our standpoint, but of their precision in time there can be no complaint. I remember well the first time I listened to Indian music, in a camp of about two hundred Utes who had set up their wickiups in the Fifth ward, west of Fifth West street, and just across Mill creek, which then ran through Salt Lake City on its way to the Jordan. That was more than quarter of a century ago. A number of boys from 8 to 12 years of age, who found occasional employment in the "doble yard," wandered over to the Indian village one summer afternoon. The body of the aborigines, who had spent the greater portion of the day in begging expeditions "up town," had returned and partaken of such food as they had gathered. We wandered around, looking at whatever aroused our curiosity, and finally came up to where forty or fifty Indians were seated in a group, listening to a native band of vocalists and instrumentalists, for there were both.

A large, well built and healthy looking young warrior sat in front of the entrance to a wickiup. Between his knees was a drum, made of a sheepskin drawn tightly over a hoop. He had one drum-stick, the bulb or head of which was of raw-hide and, from the sound made seemed to be hollow and to contain a few pebbles so as to form a sort of rattle. Next to him sat another "buck" with two sticks of some hard wood, about 18 inches long and an inch in diameter at the thick part, and tapering to a point. Beyond this was another young man, and next to him sat still another, the latter having a kind of flute or whistle, which was open at both ends, and had three or four holes for fingering. On the other side of the Indian with the drum, and who appeared to be the leader, were four or five "squaws," or women, without instruments.

Song after song was rendered by this band, mostly in concert. Sometimes one of the squaws would sing a verse alone, and the rest would unite in the chorus, occasionally accompanied by some of the spectators, but as a rule these refrained from joining in. The tune was on three notes, or four at the most, the variations being in the volume of sound rather than the tone. The choruses were regular, and were sung in the highest strains of the voice.

The music was weird and strange; sometimes low and plaintive, and again wild and loud. The Indian who manipulated the whistle modulated to suit the occasion the not unmusical sound sent forth, the notes being sharp and shrill or low and sweet, as the song demanded. He of the sticks