

SUNDAY SERVICES.

REVELATION OF THE GOSPEL TO THIS GENERATION—PREPARATORY WORK FOR CHRIST'S SECOND ADVENT—FIRST TO THE GENTILES THEN TO THE JEWS—PRECURSORY SIGNS OF THE APPROACH OF THE GREAT EVENT—TRIALS AND TEMPTATIONS OF THE SAINTS.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, April 29, 1888, commencing at 2 o'clock p. m., President Angus M. Cannon presiding.

The choir and congregation sang:

The great and glorious Gospel light,
Has ushered forth unto my sight;
Which in my soul I have received,
From bondage and from death relieved.

Prayer by Elder George G. Bywater.

The choir sang:

How sweet communion is on earth,
With those who've realized the birth;
Of water—who the spirit's powers
Receive, in genial quick'ning showers.

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

ELDER JOHN NICHOLSON

was called to address the congregation. He said the Saints had assembled to partake of the Sacrament of the Lord's Supper, in commemoration of the great work which He had done for the salvation of mankind. It was a most profitable theme for a disciple of Christ to consider the nature of the redemption He has wrought out for the children of men. The Saints had gathered from the various nations in response to a peculiar proclamation in this age. As a rule, the world reject this message, which is, in effect, that the long silence which has prevailed for ages between heaven and earth has been broken; that God has designed once more to communicate with His children; as in days of old, a Prophet has been raised up, and the Gospel in its fulness, as it existed in ancient times, has been restored. The Church of Christ has again been organized, with all its officers and gifts, and all its powers of salvation—with Apostles, Seventies, High Priests, Elders, priests, Teachers and Deacons, and the duties of all are so plainly defined that one need not infringe on the prerogatives of the other. It is not now fashionable in the world to believe in the voice of revelation, or in these officers, and the miraculous gifts that followed the labors of Jesus and His Apostles.

Today men go forth as did the ancient Apostles, having authority, and declare that these who receive the Gospel become the children of light; having faith in God and His Son Jesus, repeating of sins, and being baptized by immersion for the remission of them, they received the Holy Ghost. It was because the ancient disciples possessed the power of the Holy Ghost that they would rather lay down their lives than deny their Lord. They obtained that spirit by obedience to divine laws. The possession of this influence is the great distinguishing feature between the Latter-day Saints and the world. The latter believe the former are deluded, but the Saints are assured they are not, but are identified with a work of divine origin. This is the reason why the Saints are able to remain steadfast in the face of opposition. Were it not for that power they would be vanquished.

Among the revelations that came through the Prophet Joseph was that we were living in the generation when Christ would come and reign on earth, and establish His kingdom to remain forever; and that the restoration of His Gospel and the conferring of authority to act in His name were preparatory processes, that He might find faith on the earth when He should come. When His disciples asked for the signs that would precede His second coming, one of the most conspicuous to which He referred, as recorded in the 24th chapter of Matthew, was that "this Gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." The Latter-day Saints claim to be preaching this Gospel, preparatory to the end of the rule of the spirit of the world, and the ushering in of the reign of righteousness. There had come more light on this subject through Joseph Smith, to whom the Lord gave revelations relating to the coming of the Son of Man. The Lord explains more fully what He said to His disciples, and His words are contained in the Book of Doctrine and Covenants of the Church, section xiv, verses 16 to 30, as follows:

And I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying, as ye have asked of me concerning the signs of my coming in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers;

For as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how it is a day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall.

But, verily, I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations. And this temple which ye now see shall be thrown down, that there shall not be left one stone upon another.

And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them shall come to pass.

Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled;

And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations;

But they shall be gathered again, but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth His coming until the end of the earth.

And the love of men shall wax cold, and iniquity shall abound; And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel.

But they receive it not, for they perceive not the light and they turn their hearts from me because of the precepts of men; And in that generation shall the times of the Gentiles be fulfilled.

Nearly all Christians believe that a time will come when Christ will reign personally on the earth. Therefore there is no dispute between them and the Saints in regard to that. As the angels said to the men of Galilee, at the transfiguration of Christ, in like manner as He ascended, so He should in the latter days descend. But there is this distinction between the Saints and the Christian world—the latter believe Christ's coming to be afar off, while the Saints believe it to be near at hand. The prophecies regarding this event are not few, but through Joseph Smith they were made more easily understood. In the twenty-fourth chapter of Matthew, Jesus spoke of two great historical epochs of the future. One of these was the destruction of Jerusalem and the scattering of the Jews, a remnant of whom would be gathered in the latter days. The temple, then in its magnificence, was to be destroyed and the Jews to be dispersed and become a his and a byword in all nations. Could any prediction be more faithfully fulfilled than this has been? If that part of the Savior's prophecy has been so clearly verified, should it not increase in the hearts of men a faith that the remainder will transpire as as precisely? Jesus revealed to Joseph Smith that in the latter times, preparatory to His coming, a light should break forth among them that sit in darkness—that it should be the light of the Gospel. He said the same thing to His ancient Apostles. He told them the Gospel should be preached in all the world for a witness before the end should come.

It is also stated in the revelation to Joseph Smith, that the dispensation of the fulness of times should be ushered in by the proclamation of that Gospel, which is now being taught to the Gentiles, and will be until the times of the Gentiles are fulfilled. Then will a great change take place. No more will the despised Elders extend their evangelical labors to the Gentiles. There is a time and season for that work to be prosecuted, and a time when it shall be withdrawn from the Gentiles, and if they come in after that season it will be on their application, not upon entreaty. Then will be ushered in the day of Israel; for that is a labor of this dispensation, the carrying of the Gospel to Judah. Not many years hence and their ears will be saluted with the sound of the Gospel. This generation will witness the marvelous phenomenon of the realization of the sacred promise made to Israel and the gathering of the remnants of Judah, who shall rebuild the waste places of the Holy Land. Many believe this will not occur, but it will transpire before long, and in the eyes of all nations, for the word of the Lord has declared that it should be in this dispensation.

We are living in the days of the coming of the Son of Man in His glory, and His appearing is not far distant. It is for the true disciples to understand and the signs of His coming, which are multiplying on every hand. The good book says there shall be earthquakes in divers places. Do we hear anything of such events at the present time? We have heard during the last few years of numerous instances of the earth opening and engulfing thousands of her inhabitants. Those destructive disturbances of our globe have even visited our own beloved country as well as distant lands.

In the latter days there were to be great disturbances in society, great perplexities of nations, wars and rumors of wars, etc. At the present time there is not much actual war, but the rumors are so frequent as to be without precedent in history; as are also combinations between nations for offensive and defensive purposes. Witness for instance the condition in this regard of the most powerful empires of Europe. There never was a time when warlike enunciations were so completely and rapidly spread over the world as now. Indeed there never were such facilities before for the news of warlike demonstrations to be flashed over the earth almost momentarily.

Not only are the nations preplexed by threatening international questions, but there are social conditions of a singular and terrorizing character. There are tendencies toward popularization of power. There is an element honeycombing the nations, threatening the destruction of all forms of order and government. In many respects men's hearts fail them for fear

of these things. This fear is exhibited by the fact that in some of the nations it is impossible for a ruler to go safely a short distance from his abode without being protected by the military. Those who take a leading part in the affairs of nations are in a like position and sometimes such men are assassinated notwithstanding all their caution. An element among people of the world is manifesting a spirit that will not brook the restraints of the governments under which they live.

The Prince of the power of the air is abroad in the earth, seeking whom he may devour. He is also seeking the destruction of the Church of Christ as an organization. Jesus said, regarding the condition of affairs when He should come, that those who profess to take upon them His name, as we do here today, would be divided into two distinct divisions—that one-half of the virgins only were wise, and the foolish ones could not enter into the presence of the Savior, not having a wedding garment, in other words, not being clothed with the power of righteousness, they will have no oil in their lamps.

How shall we keep the oil in our lamps, that we may be ready when the cry goes forth, Behold the Bridegroom cometh; so ye out to meet Him? We will have no oil unless we take the Holy Spirit for our guide and follow in the path pointed out by Jesus. It has been predicted that the hypocrites in Zion shall tremble—those who have the name of the Lord on their lips, yet seek first their own advancement. They seek to promote their own welfare and those objects that relate to their personal comfort. They seek the things of the world first, thinking perchance they will obtain the kingdom of God and His righteousness as a secondary consideration. This reversal of the order embodied in the divine injunction will not stand. The kingdom will decline to take a secondary position. The time will come when the hypocrite shall be afraid; his knees will weaken and his cheeks blanch when his hypocrisy can no longer be hidden. The voice of revelation, through Joseph, the prophet, declares that the pure in heart, who constitute Zion, shall judge all things pertaining to it. The words of the Lord in that respect are: "For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion; and all liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known. And even the Bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her."

We are placed upon the threshing floor of the Lord to see whether we are wheat to be garnered into the storehouse of the Lord, or chaff to be blown away by the wind. It shall be demonstrated whether or not we can pass through the crucible of temptation unscathed or whether we will be consumed or evolve from it as dross. The Saints are surrounded by temptation. Their duty is to examine the effects of every contemplated act, and if it would be detrimental to the cause of truth, or injurious to the community, the individual should refrain from its performance. The Saints are enjoined from following after evil, and if they have the Spirit of God they will have the light to behold the truth clearly. When they are in circumstances of temptation, by that spirit they can cast the temptation aside, and say to the evil one, "Get thee behind me Satan." But sometimes, to obtain the satisfaction of questionable desires, we say in effect, Get Thee behind me Lord, for a little while, till I consummate my present object, and then I will come around to Thee." The Lord will be slow to hear the cry of those who thus seek to temporarily thrust Him and His laws aside to suit their convenience.

We sometimes lay the flattering unction to our souls that the people of God are always maltreated because of their righteousness. When they have kept His commandments they have been prospered and protected. Such is the history of Israel unless in exceptional instances. There is an invincible power, a principle that leads to victory within those who serve the Lord. Truth is mighty and will prevail, and no power can prevent its blessings following those who conform to it in their lives, for God's throne is based on justice and righteousness.

What is needed today is that the Saints should observe the second principle of the Gospel; they should repent fully and completely of their sins, and call on the name of the Lord with pure hearts and clean hands. Those who think they are too righteous to need repentance are generally and simply self-righteous. If we are righteous, we have no need to repent, but I think there is some necessity to turn from our evil ways that the Lord may exhibit His power, as He will do, in behalf of His Saints. He will redeem His people by His own power, and He will have the glory for that great work, for it is not the prerogative of man to exalt himself; that power is retained by the Almighty. He that exalteth himself shall be abased, and he who is humble shall be exalted. This is an eternal principle. There is everything to cause the righteous to rejoice. God will manifest Himself in behalf of His people, and will bring about their deliverance when they

show themselves worthy. May He bless us, and enable us to place ourselves in unison with Him and with the powers of heaven.

Mrs. Nellie D. Pugsley sang:

Out of the depths have I cried unto Thee

Benediction was pronounced by Elder Wm. D. Newsom.

A SINGULAR ROMANCE.

MARRIAGE OF A GIRL TO HER FIANCÉ'S DOUBLE.

The deathbed confession of Edmund Davies, who died recently in Carroll County, has just been made public, and is a sequel to a strange story. His life was a remarkable one in many instances. Twenty-two years ago Edmund Davies was a young man, in his twentieth year. He was not a handsome man, neither was he ill-looking. He had a younger brother, just 18. His name was Frank, and he was an exact double of Edmund. The two brothers lived alone, except an old negress, their housekeeper. The parents of the boys had died many years before. It was early in 1864 that Edmund Davies began paying his attention to Fannie Forbes, the young daughter of a neighboring farmer. The brothers were very much attached to each other, and Frank also was a frequent visitor to the Forbes farm dwelling. The girl often took the one for the other, and some time afterwards agreed upon a signal with Edmund, so that she could readily know to whom she was talking. The neighbors could not identify the brothers, and they were known only and referred to as the Davies boys. It was the first girl that suggested to Edmund that when he came to her he was to use the Latin word "idem" (the same). Time passed, and after a courtship of six or seven months Edmund proposed marriage. Fannie accepted because she had learned to love him fervently. Then it was that she asked him, whether he did not have some mark on his arm or hand by which she could readily distinguish him in case of sudden death or serious accident. He told the girl that on his next visit he would disclose a mark by which she would recognize him in any case. Edmund went home, his mind fraught with pleasure because he was to marry the girl of his heart. He loved his younger brother very much and entrusted his secret to him.

Frank, in his innermost heart, too, loved Fannie Forbes, and the confession of his brother stirred his jealousy. He was bright of thought and possessed an active mind. He wanted to marry Miss Forbes. The day following the brothers came to this place and Edmund procured a marriage license. Frank's mind was evolving a scheme by which he could thwart his brother's marriage. He proposed a trip to Baltimore, persuading Edmund to dispatch a messenger to his sweetheart that they had gone to the monumental city for the especial purpose of having a tattoo mark placed between the first and second finger of his right hand. While in Baltimore they met an old friend of their dead father, Captain Aker, of the ocean steamer Franklin. The captain said he would sail the next day for Australia, and was very solicitous that the namesake of his deceased friend should accompany him. It was Edmund. He hesitated. The captain told him of the pleasure of the trip and the fine country to which he would sail, and being urged by Frank he yielded to the influences and consented. That evening he wrote a farewell letter to his intended wife, bidding her await his coming and that he was hopeful of gaining fortune in the distant country. The marriage license was inclosed in the letter. "Remember Idem" were the last words. The next morning, Friday, August 24th, the Franklin started on the trip. Now Frank had an open field, and he improved the time wonderfully well. His first work was to read the letter. The word "Idem" seemed to puzzle him, but he remembered hearing his brother use it when approaching the girl, and he hit upon the correct meaning at once. Next he had his right hand tattooed. He would marry the girl he loved, he thought, and assume the name of Edmund.

His return home alone caused some talk, but when the mail brought the weekly newspapers announcing the departure of one of the Davies boys of Carroll county for Australia in the Franklin all was well. Thenceforth Frank was known as Edmund. Even though he gave the correct word signal, Fannie Forbes seemed to doubt his identity; but after the marriage had been postponed for a month, which was very acceptable to Frank, she felt assured he was Edmund, and they were married. The union was a happy one, indeed, but no children were born to bless their happiness. Years went by and they prospered, and by strict economy saved a good amount of money. Ten years after they had been married the husband was in Baltimore, and there ascertained that his brother had died in Australia and had willed all his earnings to Frank. This knowledge the husband imparted to his wife. The woman never knew until the day before he died that her husband was Frank Davies. But she had loved him just as dearly as if he had been Edmund, and forgave him freely. He died apparently happy.—Westminster (Md.) Corr. Chicago Herald.

CONSTANTINOPLE, May 3.—Nicola Effendi Sartinsky has been appointed governor of Crete.

AT THE ONE NIGHT STAND.

AN ACTOR GIVES SOME OF HIS REVELATIONS AT THE CHAPEL THEATRE.

The one night stand is commonly made in a theatre owned and managed by some fairly successful bill poster, an alderman or real estate speculator who knows as much about a play as the way it ought to be run. I know about the Sanskrit originals of Mr. Arnold's poems. A good class of these theatres are on upper floors above shops and offices. They are approached by flights of narrow winding stairs, and I never saw one without thanking my stars that there has been no fire or panic during the night. Queer things happen in these upstairs places once in a while. John McCullough was playing "The Idiot" in a theatre of this sort two years ago. Just beneath the stage was a furnace, attached to a boiler, something of that kind, I believe, when the trap was opened for the grave digger to get in, a gust of air came up that was stifling. The curtain went up, and you can see that the grave digger made lively getting that pit ready for Opheelia, sweat poured from the poor creature's face, and he pined his little speech out of there with a jump. When the queen came to scatter flowers, Opheelia's coffin the hot air caught up and wafted them into the faces of the audience. They were made of tissue paper, and a curtain cut off that scene with a flourish from the audience.

In these cheaper theatres the actor does not attend to business, lets the house "run itself," and never you need in the way of prologue you must beg, borrow, or buy, cannot be looked to, or, at least, on, to furnish a sofa, a fire screen, a pitcher of water. The only thing is punctual is when the business is in the receipts. The "small" in these theatres is usually small scenery, bad, the picked up ornaments set your teeth on edge, the programs are cheaply printed and full of lighting, heating, ventilation cleaning are subjects that the proprietor has not brought himself to consider, and you begin your work under most discouraging circumstances. You change your costume in a perfect sty of a dressing room with cold air whistling through partitions of unpainted boards; you in an old tin basin; you "make up" with a light on only one side of face, and there is no lock on your door. Then you go to your hotel—and another precious circumstance.

Hotel life in cities, as a rule, is bad, especially if you have your rooms and name your hours of meals, but you should see some of the hotels out west, and worse still, south. To all appearances they are comfortable and clean, and a glass of the dining room, with white and porcelain and black wainscoting, is like a promise of merry times; but wait until your dinner comes—hog, hominy, hog, water, dry bread, then more hog. Water swims in pork fat, and the cook throws in sand and clinders by way of seasoning. A troupe that struck a town in Georgia one day when the regular dinner was over could not get a thing to eat but bacon—no eggs, no potatoes, bread, butter, coffee, milk, tea—just fried bacon. The star of the troupe glared over the table and went away, followed by the rest, and bought some crackers in a grocery.

Then there are the hours. You go through your play at 11, go to your hotel, rise at 4 or 5 to catch a train to your next stand, get there at noon, have something to eat, skirmish for properties, perhaps rehearse your dinner, go to the theatre and at 1 o'clock have to take your next stand directly after the performance. There—from these grumbings you might fancy an actor's life to be a shadow and no sunshine. I have dwelt on the pleasures of the life, because they are more apparent, and everybody knows them—the real appreciation of the public, the words one has from press and people, the odd and interesting sights and adventures one meets in travelling, information that even the dustiest place up when he knocks around the world for some years, the friends one meets and the intervals of ease and comfort that come when an actor has established his reputation and his play has become popular. An actor's life, the most men's lives, has more pleasure than pain in it.—New York World.

However much other people differ in regard to the dramatic powers of Mr. Dickens, the evident enjoyment, at times bordering on enthusiasm, of the large number of people assembled to hear him last evening was abundant evidence that the Denver people at least found considerable merit in the readers' work.—Denver News, May 6.

The numerous friends of Sister Louie Felt, Superintendent of the Young Ladies' Association, will be pained to learn that she is prostrated with a severe attack of illness. The complaint is heart disease. Her right arm is affected and the left side is partially paralyzed. The lady is one of the most amiable of her sex and a host of people would be delighted to see her recovery.