

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle Salt Lake City, Sunday February 5, 1893, Elder Angus M. Cannon, President of the Stake, presiding.

The choir sang the hymn commencing:

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

Prayer by Elder W. B. Dougall.
The choir sang:

Lord, Thou wilt hear me when I pray;
I am forever Thine.

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

ELDER WILLARD DONE

was the speaker. He said it was with a feeling of timidity and dependency on the Spirit of the Lord that he rose to speak. He knew that without the Spirit of Truth resting upon him, he could say nothing profitable to the Saints. By his own wisdom, man can accomplish but little. Advancement in things pertaining to arts and sciences has been made, even by men who have recognized no divine influence. They have reasoned from cause to effect and thus obtained wonderful results. But it should be kept in mind that even the "natural laws" that have served the purposes of such men are the laws of God. It therefore follows that men who have become famous through their discoveries have been, to a certain degree, inspired by the Spirit of God. The Lord is always willing to help those who endeavor to help themselves in such matters, but He is pleased with those who are willing to acknowledge His hand in all things. The Gospel embraces all truth, no matter from what channel it comes. God is the source of it all. It has originally come from him, whatever instruments He may have selected to make it known to mankind. All is included in the plan of salvation as revealed in this age and can be obtained by those who by humility seek it.

Many object to the Gospel as given to us, because, as they think, it is too simple, too plain. It is no great thing to them. It seems to them to be such a small matter to have faith in God, repent and descend into the waters of baptism. All this seems simple to those who do not study the great power which those principles produce, if rightly understood. There is, for instance, the power of faith, of which the speaker mentioned some remarkable illustrations.

Concerning repentance he remarked that it is a sorrow for sin and a turning away from that which is wrong. Faith would not be complete without repentance. We know that we have broken the law of God. If we, therefore, have faith in God we cease violating those laws. There is one kind of repentance, however, of which we must repent, for it is in itself a sin. This is the repentance which does not produce a turning away from that which is evil. True repentance leads the wrong-doer both to feel sorrow for his sin and to make restitution as far as possible. Judas,

who was sorry for what he had done, but nevertheless went and committed another wrong; and Peter, who went out and wept bitterly and thereafter devoted himself to the work of God, show the different kinds of repentance in the different results produced.

Having repented of our sins, the Gospel tells us that we may obtain forgiveness by observing the ordinance known as baptism, administered by one having divine authority to do so. It is, however, not the mere observance of this rite which brings forgiveness. If the true conditions are not present, no forgiveness will follow. Those who go down into the waters of baptism without having truly repented, cannot be accepted by God; nor will the act be sanctioned in heaven, if performed by one not having divine authority. Naaman, the Assyrian general, who by the prophet of God was told to cleanse himself in Jordan and was thereby healed from leprosy was mentioned as an instance of the power of God, when the word of His servants is complied with.

After baptism the reception of the Holy Ghost is the privilege of the repentant believer. The promise is given to all who will comply with the conditions imposed. The importance of the companionship of the Spirit of God can be understood from the fact that the Savior says that certain sins against this Spirit shall never be forgiven. The Comforter is given to lead into all truth. Even those who have received the Spirit can fall away, as was the case with the three witnesses to the Book of Mormon, who had even seen angels and so testified as long as they lived. But still the Spirit is given to preserve us in the truth, and without it, no one can really call Jesus the Lord.

These are the first principles of the Gospel, and if we humiliate ourselves and enter through this gate and then be faithful to the commandments of God, we shall be saved in the kingdom of God, the greatest of all blessings.

The choir sang the anthem, "Let the Mountains Shout for Joy," and the congregation joined in the doxology.

Benediction by Bishop Joseph Warburton.

In the absence of Brother E. Stephens, through sickness, the musical exercises were ably conducted by his assistant, Brother Henry A. Tuckett.

MRS. RICHARDS ANSWERED.

In your issue of Saturday evening, Jan. 28th, I read with deep interest the thoughts which seem to flow so fluently from the gifted pen of Mrs. Frances M. Richards. The portion which most attracted my attention on this occasion was that under the heading of "Our Children, the behavior of the young people." I confess that the assertions of a certain young girl whom Mrs. Richards "rebuked" was a revelation calculated to make a true mother in Israel "gasped" with astonishment and recoil from the terrible thought that such a state of society as this indicates could possibly exist among Latter-day Saints. And it caused me to reflect. It brought forcibly to my mind that I am the mother of sons and daughters, some of whom are grown to manhood and to budding womanhood, and a

sense of the responsibility of my motherhood weighed down upon my heart as it only does when the soul is aroused by the visible presence of unusual reality of life. A retrospect of my whole life rose up before me until, in a few brief moments, I had almost lived it over again. And yet I could not recall an incident wherein my own experience ran parallel with the "young girl" in question. To the contrary, among the Mormon boys of my acquaintance from early youth up I found the purest types of honor and of virtue; in proportion as the young men of my acquaintance were informed on the subject of their religion, and were conscientious in their acceptance of it, were their honor, virtue and respectful consideration of the opposite sex increased, until nothing seemed more clear to my mind than the fact that the truer the Latter-day Saint the truer the gentleman. It is true good Mormon boys were not always polished gentlemen—they were often diamonds in the rough, but they possessed the genuine qualities which preponderate in the character of "a perfect gentleman;" and I never had occasion to mistrust one of these. Having been born of Mormon parents, and having grown up among the Mormon people, I have had opportunities to learn something of the indifferent, and the worse, as well as of the best portion of their society, and I do not hesitate to say my observation has taught me that in proportion as young men belonging to this community have been ignorant of and indifferent to the sacredness of their religion, have they been unmindful of the virtues characteristic of pure-minded, honorable men.

In view of these facts, I have scanned the conduct of my own children, and I have sought to know what their experience has been. My sons are no doubt far from being perfect, either as Latter-day Saints or as "gentlemen," but they are "Mormon boys," and I have yet to learn that they have ever been guilty of any indiscretions such as charged by the "young girl" rebuked by Mrs. R. Had Mrs. R. asked me and others of my neighbors who have "growing boys" (to whom it would give pleasure to introduce her) the question to which she says she has never received an affirmative answer, we could have answered her in all humility, but in rounded measure—yes, we have taught our boys that virtue is a priceless jewel—and to avoid approaches to the opposite as they would avoid the gates of perdition; that to wrong the opposite sex would be an insult and grievous injury not only to the woman wronged but to themselves and above all to the mother who bore them, who is a woman! Every true mother will thus teach and inspire her sons and daughters too, until the lessons of Christian virtue, truth and purity shall be so engraven on their souls that to depart from them her children would have to do violence to her who gave them birth and to every sacred thought and hope of life!

Can it be possible that young men brought up under such influences as these, with such examples as faithful Saints ought to set before their children, are found to take undue ad-