SUNDAY SERVICES.

A Discourse on God's Order and the Fidelity of His Works.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, June 28th, 1891, commencing at 2 p.m., Counselor C. W. Penrose presiding.

The choir and congregation sang the hymn beginning:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word.

Prayer was offered by Elder Homer Duncan.

The choir next sang the hymn:

He dwell: the Great Redeemer dwelt,
And Israel's daughters wept around.

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

COUNSELOR CHARLES W. PENROSE said he had just been requested to address the congregation, and desired to respond in the spirit of the Gospel. It was a great privilege to meet together as they did that afternoon to worship God in the way that He had appointed and according to the dictates of their consciences. It was true that this privilege was guaranteed to them by the constitution of the land in which they lived; it was the privilege of all people who dwelt therein to worship God as seemed best to them. So that they did not interfere with others in their worship they were to be free. That was in accordance with the spirit, if not the letter, of the constitution, and the free institutions of this country. It was a great privilege, indeed, not enjoyed to every part of the world. There were some countries in which the Latter-day Saints could not meet, as they had that afternoon in great numbers, without being molested, and perhaps their meetings broken up by the strong arm of the law, if not by mob violence.

As a foundation for a few remarks, he would read some passages of scripture to be found on the ninth page of the Book of Doctrine and Covenants. Now, perhaps the term "scripture," as applied to these texts, would not suit the minds of some persons present; hence he would offer a brief explanation.

The Latter-day Saints believed in the Word of God, and that all such scripture was profitable for reproof, for correction, for instruction in righteousness, as was said by the Apostle of old. The word "scripture" meaning not the literal meaning, signified anything that was written; and what the Apostle evidently intended to convey was that all Scripture given by inspiration of God was for the profit and edification of the Church of God. The Scriptures to which he at that time particularly alluded were, no doubt, the books of the Old Testament, because the New Testament was not then written, and the Bible, in its present form, was not then compiled. The Scriptures which Paul had reference to, and concerning which he exhorted Timothy, were the books of the Old Testament, "the laws and the Prophets," as handed down to the people of his time.

We who lived in these later times also believed in the writings of Paul, his associated apostles, and other men who wrote as moved upon by the Holy Spirit. So that the good Christians of the nineteenth century not only received the scripture which Paul spoke of, but those which had been added to them in later times.

The Latter-day Saints went a little further than those they not only believed in the prophets which preceded the Lord Jesus Christ, and the writings of those who came immediately after Him, whom He sent, but also the Word of God as revealed in our own times, and when that was written it was to them scripture just as much as the writings of the ancient prophets or apostles.

All scripture that was given by inspiration of God was profitable, said the Book of Doctrine and Covenants contained a number of revelations given through the modern Prophet, Joseph Smith. This book contained some of the Word of God as well as the old and the new testaments. The Bible was usually called the Word of God, a great deal of it, however, was the words of men. We had also in that book the words of Satan—the words of good men and those of bad men, the Word of God and the word of the devil. The Bible did not contain the entire Word of God, as was supposed by so-called Christians, who believed that all that the Lord had revealed was to be found therein, and that He would not reveal any more. To substantiate that idea reverend divines referred us to the last chapter of the book of Revelations, where we read that the angel of God who spoke to John on Patmos used these words: "For I testify unto every man that hears the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

These words of the angel clearly referred to the book which John, by him, was commanded to write. They were no prohibition of God Almighty forbidding him to reveal anything further, nor did they proclaim that He would not reveal Himself again. It was simply a command or warning to men not to add to the book which John was commanded to write.

In the book itself we learn that John personally received a message "the night of the feast and prophecy before many nations, kings, tribes and tongues," showing that there was to be prophecy after that book was written, and if what John prophesied after he wrote that book had also been written, it would have been just as much scripture as was the book of Revelation or any other book which had fallen out of existence, because that the Bible contained, because that would be the invention of God written; and all that God inspired men to write, when it was written, was scripture.

The Latter-day Saints regarded what was contained in the Book of Doctrine and Covenants as scripture just as much as what was to be found in the Old or New Testament, because it came by the gift and power of the same Holy Ghost by which the ancient prophets wrote and spoke.

He then went on to show:

Behold! saith the Lord, unto you I give power, this commandment, that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

And everything that is in the world, whether it be ordained of man, by thrones or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain are by me; and whatsoever things are not by me, shall be shaken and thrown down.

The Lord proclaimed here that His house was a house of order, therefore when we saw anything that tended to confusion—when we saw confusion itself in the world, in any department of society, in religion, in public worship, in the forms and ceremonies of men, among the sects and parties that now had invented, Lord was not there, His hand was not to be seen there. He was not the Author of that confusion, for all that He did was in order. Notwithstanding the immense number of starry worlds that moved in the firmament on high, there was no confusion among them. Each one moved in its own order and occupied its own sphere, and helped to preserve the equilibrium of the others. This was because they were controlled by the power of God. Again, the laws of God which governed things on earth, when not interfered with by men, were perfect. Everything moved in complete harmony and beauty. It was when men came and sowed the seeds was planted and the harvest reaped. There was no discord; all was harmony and beauty. It was when man stepped in and interfered with the things which God had established that confusion ensued.

So in the religious world. When Jesus Christ came on earth and established His Church He established perfect order. That Church was organized after the pattern of the human body, each member had its own place and all were connected to the general whole. But after a while dissensions entered; it brought the lofty and wicked one down. It was when men began to diverge from the path which the Lord had marked out that trouble came. Different sects had been instituted, different ecclesiastical organizations built up since the time of Jesus Christ and His Apostles founded the Church. All these inventions of men had tended to bring about confusion, so that in the nineteenth century, he went was termed the age of gospel light, "confusion worse confounded" reigned. This was because God was not in these works of men.

Among all these different sects there were, no doubt, some principles which had been revealed; there were some vestiges of the Church which Jesus Christ set up when on the earth. Men had patterned after them to some extent; but they had introduced ideas and notions of their own, and confusion was the result. The idea seemed to prevail in the Christian world centuries that men had the right to meet together and organize a religious society, establish religious forms and ceremonies, just as they chose, according to what called them, without taking the Lord into consideration at all, and that He was bound to accept all their offerings; in fact, some seemed to think that He ought to be very much obliged to them for meeting together on the Lord's day and worshipping Him in their own way. But according to what he had read and had just read the Lord would not accept an offering unless it was made in His name and according to His own appointment.

After a reference to the history of Cain and Abel as bearing directly upon this portion of his subject, Abel's sacrifice being that which God had appointed, Cain's that which he chose to offer, Elder Penrose said that in tracing the history of the world from that day down to the present we found a similar spirit existing in that which characterized the actions of Cain. The Latter-day Saints had experienced manifestations of that same spirit of bitterness and antipathy while seeking to serve the Lord in His appointed way. Persons belonging to various institutions which men had set up had viewed this Church with a spirit of hatred, and had persecuted those who carried out the commandments which God had revealed. The spirit which had driven the Saints from city to city and from place to place, which had spilled the blood of Joseph and Hyrum Smith and caused the martyrdom of other good men was the same spirit that burned in the bosom of Cain. But the time would come when everything which God had not established would perish and fade away, when all the works of men and all their institutions would be broken up and destroyed; then His work would "subsist all things unto himself."

The great and chief difference between the Church of Jesus Christ of Latter-day Saints and the various denominations in christendom—and heathendom—was that the former had been appointed of the Lord. Joseph Smith did not build it up, the servants of God who had followed him in the leadership of the Church did not organize it but it was organized by the gift, power and commandment of God. All its institutions were divinely established, and therein lay the difference to which he had alluded. It was not nothing against the members of other churches, or such correct principles as they professed—for all truth originally came from God; but the organizations and establishments which men had set up were not of God, and He would not accept them nor their administrations. Jesus had declared "Every tree that My Father hath not planted shall be rooted up." Those might be persons present watching for some expression that they might misconstrue as being treasonable to the government under which we lived, but he had no intention of saying anything of that kind. The Lord had told us in the book from which He had read that the Constitution of this country was inspired of Him. It was acceptable to Him, because it was framed by righteous men whom He had Himself "raised up for that very purpose."

The Lord called upon us to build up Zion; He had appointed us to that work, and this must be done in righteousness and purity, for the pure in heart. He said, were His Zion, The inhabitants of Zion should strictly observe the Sabbath day, keeping it holy themselves and also teaching their children to keep it holy, "and to offer your sacraments before the Lord." The Sabbath was of God's appointment. He had also appointed that they should fast one meal in addition to their ordinary meals, for the benefit of those who were in need, and that they should pay tithing, and build up a place for Him to dwell in, and bring in what had been saved of their fasting for the benefit of the poor.

The Lord had also appointed that His servants who held the Holy Priesthood should minister to holy places for the Holy Ghost to dwell in. This was of very great importance to the Latter-day Saints. The speaker here particularly adverted to the sacred ordinance of matrimony, remarking the Lord had declared that what His servants sealed on the earth by His authority and appointment should be sealed in heaven. In the holy houses being erected on God's pattern, and by His appointment, His servants ministered in this sacred ordinance, after a similar pattern to that by which our first parents were united in the garden of Eden. They were then immortal. But they broke the law of God and so brought death into the world. At the time Eve was given unto Adam in marriage there was no death. They were told to "increase and multiply and replenish the earth and subdue it and have dominion." It was after their marriage that they sinned. But when Christ came, in the meridian of time and died for the sins of the world, "And as in Adam all die, even so in Christ shall all be made alive." In the resurrection state Adam and Eve came back where they were in the beginning, and as husband and wife they will have dominion, standing at the head of the human race. When man and woman were joined together by God's appointed servants in His appointed way it was for time and eternity—for this world and the world to come; but when a ceremony was performed in a way which God had not appointed, and when the authority exercised was merely human, that union lasted only till death, and would not be recognized as high as eternal. When death came, that would be the end of the contract.

Some people made a mistake in asserting that the Latter-day Saints repudiated civil marriages and those which were performed in other religious organizations. The Saints did nothing of the kind. They recognized them as contracts to be faithfully kept. But in this country they were regarded simply as civil contracts before the law, made to last until death parted the couple—perhaps a great many did not even wait for death to part them. There was a great deal too much parting of that kind in this country. When he saw young people pledging to be Latter-day Saints and observe the rule and law appointed which God had made, and marrying after the fashion of the world, he felt sorry in his heart, and believed that they must have gone contrary or very wilful. What a wonderful mistake for those to make whose eyes had been opened to see the things of eternity. When a young man and young woman went outside the new and everlasting covenant and contracted a marriage, it could only be for time. They might have pleasure perhaps as long as time lasted, but not more than two out of ten made a happy union in that way—it was not a good thing for people of opposite faiths to marry; he did not care whether they were Latter-day Saints or not. Man instituted this kind of marriage which is common in the world. It was blending while it lasted the any other contract, but would have an end when the parties were dead, and would not reach into the world to come. In the resurrection they would all be raised from the tomb, but they would come up separately and single to their appointed condition and be let as the angels.

But a man and woman who were married according to God's appointment, though death might part them, would, if faithful in all things, come forth in the first resurrection and inherit the gift of eternal lives. With their children they would form an eternal family union, and of the increase of their glory and majesty and dominion there would be no end.

Latter-day Saints should rejoice that they had been able to understand some of the things which God had appointed, and which would endure forever, that they had been brought out of the world into the Church of Christ, saved from their past transgressions and washed clean of their sins in the blood of the Lamb in obedience to His commandments. Let them serve the Lord with all their hearts, keep His commandments every day of their lives, put away the things of the world and the ways of men, so far as they were evil, build up Zion and live by every word that proceeded from the mouth of God, and prepare the way for the coming of our Lord, who had declared that all things that were of Him should abide for ever.

The choir sang the anthem,

"Thousands Father, we adore Thee
Thy great name we hallowed say,"

the solo being splendidly sung by Mrs. Agnes Olsen-Thomas.

The benediction was pronounced by Apostle Heber J. Grant.

WANTED TO DIE.

George Dodds, a Tailor, Makes an Unsuccessful Attempt at Suicide by Taking Morphine.

George Dodds a tailor by occupation, who has hitherto resided on Fifth West street, near the Rio Grande Western depot, made a bungling and unsuccessful attempt at suicide at midnight on Saturday, by taking a dose of morphine.

Dodds is said to have been suffering from melancholia of late, and therefore resolved upon self-destruction. He communicated his intention to his sister-in-law, Mrs. Cox, and bade her farewell. At first she paid little or no attention to his foolhardy threats, but afterwards became capricious and notified an officer, who began to watch closely the movements of the would-be suicide. In the meantime he had obtained a vial of morphine from a drug store in the neighborhood, and went to a saloon where he called for a glass of water, which he emptied a dose of the deadly drug into, and then drank it, swallow it when it was dashed from his hand to the floor by a friend, who had been detailed by the officer to watch him.

A short time afterward, however, Dodds succeeded in getting another dose of the poison into a glass of beer unobserved and he promptly swallowed the dose. In a few minutes the effects of the drug became evident and the patrol wagon was sent for. The unfortunate man was conveyed to the city hall, where Dr. Hall administered an antidote.

A number of Dodd's friends were on hand and for several hours walked him up and down the sidewalk until it was thought that all danger was past. He is now on a fair way to recovery.

ALL ABOUT TIN PLATE.

A Large Exodus of Welsh Laborers in that Trade Expected to the United States.

THE ATMOSPHERIC CONDITIONS HERE FAVORABLE.

Only Want of Skilled Laborers an Obstacle to the Successful Manufacture of Tin Plate.

By Telegraph to the News.

THE TIN-PLATE SENTENCE.

The London "Times" Devotes an Article to the Subject.

LONDON, July 28.—The *Times* today, referring to the fact that sixty colleagues from the tin plate mills of the districts of Wales are going to the United States in order to inquire into the prospects of profitable employment there, and to the statement made that American agents in London are bringing the latest improvements in tin plate machinery as well as offering double wages to the tin plate workers, says, "Should the delegates report favorably upon the prospects for the tin plate trade in the United States, it is not unlikely that there will be a large exodus to America as to lead to a great decline of the trade, hitherto monopolized by Wales, being transferred to America."

"Hitherto the idea has been that it was impossible to manufacture tin plate in America, owing to atmospheric conditions, but the delegates who have accompanied the Iron and Steel Institute delegates to America reported that there is nothing except want of skilled labor to prevent the successful manufacture of tin plate in America."

Million Arrives in Hamburg.

HAMBURG, June 28.—Emperor William, accompanied by the Empress and Prince and Princess Henry of Prussia, has arrived here.

A Boring Robbery.

LATHROP, Mo., June 28.—A gang of middlemen men, last Friday, robbed Stephen Tripp, a wealthy farmer living near here, of $400 in the rude manner, viz: The conviction, after securing his money, took the farmer that if he said anything about it before Monday, they would kill him. Tripp was so overcome with fright that he never mentioned the affair, even to his wife, until last evening.

Money Easy in Mexico.

CITY OF MEXICO, June 28.—The rise in silver in the United States is encouraging to the silving and smelting industry here. Money is easy and in good demand.

Four Men Badly Injured.

PITTSBURG, June 28.—Scaffolding at the new theatre in course of erection fell this morning, badly injuring four men. They may die.

The Seattle Riots.

SEATTLE, Washington, June 28.—Two companies of the first regiment of the National Guard left for the Cedar River district early this morning. The only news received so far is that one white miner has been killed and three wounded, and one negro guard wounded. Over one hundred shots were fired during the foul last evening.

The Governor of Jamaica States the Views of the Inhabitants.

LONDON, June 28.—The *Times* today gives prominence to the message to a New York paper from Sir Arthur Blake, Governor and commander-in-chief of the island of Jamaica, who is at present in this city. In this communication Sir Blake denies the report of the Mexican Diplomatic dispatch dated New York, June 26, stating that Jamaica is anxious for reciprocity with the United States and that the British West Indies generally, if that island are holding public meetings in order to advocate the reciprocity idea. Governor Blake, in conclusion, says the merchants and people of Jamaica are anxious to extend their trade in any and every direction, but that Jamaica is not prepared to concede differential duties to the United States.

Western Papers Threatened with Libel Suits.

EL PASO, Texas, June 28.—The collector of customs here in an interview in regard to the charges of fraud made by several Western papers in the adulteration of lead ores from Mexico, says that fraud is impossible, owing to the system of checks upon importations. It is stated that action for libel will probably be brought against the papers making the charges. The names of the papers cannot now be given.

The Haytian Insurrection.

NEW YORK, June 28.—The steamer "Excon" which arrived this morning from Haytian ports reports that all is quiet at the places they touched and that Hippolyte has effectually quelled the insurrection of May 28. At that time it was learned that 200 persons in all were killed.

PRESIDENT HIPPOLYTE.

CHICAGO, June 28.—A Washington special says: N. B. Walker, who has been engaged in business in Hayti for a dozen years, and who was in Port-au-Prince at the time of the recent uprising which Hippolyte put down so effectually, says: The effect of the trouble will be either the resignation or assassination of Hippolyte. He is greatly thought of by the people of the republic and they are anxious to make himself and his naturally the support of the wealthy and refined classes.

The San Domingo Reciprocity.

WASHINGTON, June 28.—The San Domingo reciprocity is likely to come closely on the heels of the Spanish-Cuban proclamation. It is understood that the details have gone forward to a point where the formalities of ratification may soon be exchanged between the two countries.

A Big Blaze.

ST. LOUIS, June 28.—The wholesale and retail grocery establishment of David Nicholson was completely burned this morning. The fire was discovered on the fourth floor and spread so rapidly that all the firemen could do was to save the adjoining property. The north wall of the Nicholson building tipped over on to a one story building adjoining, demolishing it. Several buildings adjoining to that of the grocery firm were damaged by the fire. Nicholson's loss was nearly covered by insurance and is estimated at $200,000. Other losses aggregate nearly $10,000.

Failure of Adamson, Bell & Co.

LONDON, June 29.—Receiving order was made in the bankruptcy court today against Adamson, Bell & Co., merchants, with offices in China and New York. The liabilities are very heavy. One bank alone is said to be creditor to the amount of $450,000.

Another Failure.

BALTIMORE, June 29.—Levi and Joseph Strauss, mailmen, assigned today for the benefit of the creditors. This failure was the outcome of the failure of Barth & Strauss two weeks ago.

Lady Alexandra Victoria Duff.

LONDON, June 29.—The Queen today, accompanied by a number of the members of the royal family, attended the christening of the daughter of the duke and duchess of Fife. The title of the baby, who is the prince of Wales' first grandchild, by the Queen's consent, will be Lady Alexandra Victoria Duff, the latter being the family name of the duke of Fife.

The New Foundland Fisheries.

ST. JOHNS, N. F., June 29.—Governor O'Brien has been directed by the imperial government to revoke his assent to the order by the council of New Foundland, passed last April, repealing bait to Canadians as well as French and giving monopoly to American fishermen. Hereafter licenses are to be issued to Canadians on the same terms as given to the American fishermen.

Buried with Military Honors.

WASHINGTON, June 29.—The treasury department has received a letter from Captain Healy, commanding the revenue cutter "Bear," dated Sitka, Alaska, June 8th, saying that Lieut. Robinson, who was drowned in Icy Bay, was buried at Sitka on the 6th instant with military honors and that the sole American was taken at the scene of the accident. The bodies of the others drowned had not been recovered up to the time of writing.

A Prince in Chicago Incognito.

CHICAGO, June 29.—Prince George of Greece arrived here this morning from Omaha. He is accompanied by Captain Lahmer, of the Russian navy, and one servant. The prince is traveling incognito and registered at the Auditorium hotel as Count Athens. At the depot he was met by a delegation of the Greeks Benevolent association, which escorted him to the hotel. The prince was much pleased with the reception accorded him by his countrymen.

Go to PORTER, RYBACK & Co's 17 and 19 West South Temple street, for The Rooling Guttering, Spouting Stoves and Tinware, etc.

For Catarrh.

Use Dr. Isaac Hartley's Catarrh Remedy and Tonic Bitters; the two used together will eradicate it from the system. JOHNSON, PRATT & Co., Wholesale Agents, Salt Lake City. d1w

Arbogast

The Pioneer tie, per quart for that delicious Bourbon for Cheap. Guaranteed to say part of the city. Guaranteed as to purity. The best in the market. 159 Main Street; 48 E. First South Street. Telephone your orders. d

WANTED.

EVERY LADY AND GENTLEMAN IN Salt Lake City to write to us at once for a good money-making business. Address THE BOOTH-TAYLOR CO., Cincinnati, O.

WANTED—A man to take charge of and sell from wagon; permanent position. Must be sober and reliable. Good pay to the right man. Address, with stamp, Mr. Wm. Acme, Sheet Metal Worker, Box 75, West Acme, Mich.

FOR SALE.

TEN ACRES OF LAND WITH A FINE Spring on it, 2 miles from Salt Lake City, on Parley's Canyon road. Address J. Box 1, Deseret News office.

TO RENT.

BRICK HOUSE, FROM TWO TO TEN Rooms, 12 West South Temple Street. d

STRAYED.

A GRAY MARE, WHITE SPOT ON FORE head, pacer, shod front, weight about 1200 lbs. Return to 104 Center Street, Salt Lake City. 27

AUTHORIZED CITY AGENTS

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1121 Ward Chas. [illegible]	1 Ward Wm. [illegible]
1 C. Smith [illegible]	1 Smith [illegible]
Kirgan Geo. [illegible]	1 Kirgan [illegible]
1 Kirgan