

SUNDAY SERVICES.

Christmas at the Tabernacle.—
Bishop Whitney Discourses
on the Character and
Mission of Christ.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, Dec. 25, 1887, commencing at 2 o'clock p. m., High Councilor Elias Morris, presiding.

The choir and congregation sang:

Mortals, awake! with angels join,
And chant the solemn lay.
Love, joy and gratitude combine,
To hail the auspicious day.

Prayer was offered by Elder Edward Saclogrove.

The choir sang:

At first, the babe of Bethlehem,
Of meek and humble mien;
But next, the Lord from heaven,
In glory shall be seen.

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

BISHOP ORSON F. WHITNEY

addressed the congregation. He said the day the Saints had met to celebrate was regarded throughout Christendom as the anniversary of the birth into this world of the greatest character that ever graced this planet; and he asked the Saints in the name of Jesus, that they would call in their wandering thoughts, if perchance they were straying on the things of the world, and concentrate them on the sacred themes suggested by the name and memory of the Redeemer; that they would pray for the speaker, that he might be inspired by the Spirit of the Lord, and speak only that which was manifested by the Holy Ghost, and that all might unite in yielding homage to the King of kings. According to the chronology we now have, which is not perfect, it is 1887 years since there came into the world a Being who was called upon to perform the greatest mission ever given to man in the flesh. It matters not whether this be the exact anniversary of that event, so long as our hearts are pure and holy before heaven in the worship we here render.

It was in the days of Augustus Caesar that Christ appeared. We are told that on a certain day the decree went forth in the empire of Rome, which then bore universal sway, that all the world should be taxed that the coffers of this great nation might be replenished. The land of Judea was a portion of the Roman empire, having succumbed, like the rest of the nations, to that great power which beat its places all the other nations of the earth, having been compared by Daniel, in the interpretation of Nebuchadnezzar's dream, to iron which breaks in pieces all other metals. And it was during the reign of Augustus, nephew of Julius Caesar, in the golden age of Rome, that God sent into the world His only Begotten, to die that all men might live. He came not as the son of a Caesar, clothed in purple and fine linen, swaying a temporal sceptre, or wearing a golden crown. He was born in poverty and obscurity. His foster-father, Joseph, the carpenter of Nazareth, went up to Bethlehem to pay his taxes; he was accompanied by the Virgin Mary, who was espoused to him, and the city being overcrowded by the great number who had assembled there, no place was found in which the Son of God could be born that was used by man for a habitation. Mary was obliged to seek refuge in a manger, and there gave birth to a son, who was called Jesus.

We are told that shepherds were watching their flocks by night on the plains of Judea, when an angel appeared and announced to them the birth of the Savior of the world. The angel said to the shepherds, who were startled at the glorious vision, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." And a multitude of angels caught up the glad refrain, singing and shouting, "Glory to God in the highest, and on earth peace, goodwill toward men." This was the meaning of that great event.

The nation had been calling night and day to the God of heaven to send forth a Deliverer to bring salvation to Israel. For ages the rolling clouds of incense from their altars had ascended, and the smoke of their burnt offerings had darkened the heavens. The Jewish people were expecting a deliverer, whom they thought would restore the temporal kingdom of David in more than its pristine power and glory. These shepherds were told that this Deliverer, this mighty Conqueror, had come, and was born that night in Bethlehem. A few, believed, and flocked round the humble cradle of the Son of God. Wise men saw his star in the east and came bringing gifts of gold and myrrh and frankincense to hail the new-born King. But the vast majority were not prepared to accept in this humble being, this infant cradled in a manger, the glorious Redeemer of whom the Prophets had spoken. And there were men who had been praying for His advent, who, now that He had come, were even willing to shed His blood. King Herod conspired for the destruction of the Son of God. On hearing it noised abroad that one had been born who was destined to be King of the Jews, Herod, fearing a rival, moved upon by the spirit of

jealousy, one of the greatest curses of human nature, determined to slay the child Jesus and put it beyond His power to supersede him on the throne of David. He told the wise men to return to him after they had found the young child, and tell him, that he might go and worship him also. This, the action of a cunning and villainous nature, was doubtless in the mind of Jesus in after years when He referred to the then reigning Herod as a "fox." But the wise men were warned of the Lord, and having paid their homage to the King of kings returned by another route to their own country, while Joseph was warned in a dream to flee into Egypt to preserve the young child's life. Herod next issued a decree that all the children under two years, in Bethlehem, should be destroyed. But Jesus, having departed, did not fall a prey to the bloodthirsty tyrant and subsequently returned to His native land to fulfill the great mission for which He had come to earth.

He grew up as the carpenter's son, for it was the design of the Almighty that the faith of the world should be tested in the coming of Christ. Therefore He did not send Him in power, or wealth or splendor, for that would have been no test to a proud and worldly-minded generation. Had He come as a mailed warrior, a mighty conqueror riding in a chariot at the head of armies, no doubt he would have been hailed as the promised Deliverer by all. But this was not the design of God; for as the heavens are above the earth, so are the ways of God above the ways of man. There was a spiritual deliverance tendered to this nation, which they could not discern, as spiritual things can only be seen spiritually, by the humble and the pure in heart. The great mass of the nation were unable to appreciate this fact, and while they scoffed at, despised and persecuted Jesus, for what seemed to them presumption and towering egotism in His claiming to be the Son of God, the Messiah, they little knew that in the body of that poor and humble man was the greatest spirit that ever tabernacled in the flesh; the greatest gift of the heavens to the earth, the golden link which was destined to bind this fallen planet in the grand chain of redeemed worlds which circle and blaze in glory about the throne of God; He was the arm of Omnipotence reaching down from the eternal heights into the very depths of hell to rescue the perishing, reclaim an apostate world, gather the scattered sheep back into the fold, and bring to light the immortality of the souls of men.

The beginning of His history was not eighteen or nineteen centuries ago. To find him out we must rise far above this mortal state and view him in the light of an eternal existence—a life which, like himself, has no beginning or end. In the writings of Abraham, the great progenitor of the House of Israel, through whose lineage came the Savior, a great man to whom God revealed the stories of heaven, some of the Savior's earlier history is given. God showed unto Abraham all His creations, revealing to him that this was not the only planet He had created, nor this the only family of man to which He had given existence; that there was no end to His creations; that they were numberless to man. He showed to him and other ancient prophets many mysteries of the kingdom, things which were unspeakable, unlawful to be uttered. Among the things the Lord showed to Abraham and which have come to light in these days through the translation of Joseph the Prophet, is this from the record which Abraham left. He says:

"Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have added upon their heads for ever and ever."

"And the Lord said, Who shall I send? And one answered like unto the Son of Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, Let us go down; and they went down at the beginning, and they organized and formed (that is the Gods) the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not deemed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the water."

This illustrates the great event of the choosing of the Son of Man in the eternal worlds to be the Only Redeemer of this planet. We are told by the Prophet Joseph that at that time, when Jesus was chosen, we all were there and sanctioned the decree, and when the earth was formed as an abiding place for the spirits which God had created, it was then the "morning stars sang together and all the sons of God shouted for joy."

Unto all men are given missions on

earth according to their intelligence and ability, and the purpose and designs of God. Joseph says that "every man who has a calling to minister to the inhabitants of this world was ordained to that very purpose in the grand council of heaven before this world was." It seems that the spirits God had created differed in intelligence, even as the stars differ in lustre and magnitude; and the noble and great ones God said He would make His rulers; and the greatest of all was He whom earth we call Jesus.

Why did the second one rebel when the other had been chosen? This is made plain in another part of this book, in the writings of Moses, who is told why Lucifer, whose name signifies light, rebelled against God, and would not sustain the choice which had fallen upon his Elder Brother. It was because in his own heart was a feeling of pride and ambition, a reaching after things which were above him; and this feeling overthrew him. Doubtless if he had remained true, a great mission would have been given him, great enough to fill the heart of any Son of God with rapture. They who make themselves the servants of servants on earth, are greatest in the kingdom of heaven, not those who are puffed up with pride and vain ambition. This great spirit Lucifer, for he must have been great and intelligent, for he was "an angel in authority," aspired to be all in all, not only to be the Redeemer, but to sit on the throne of the Highest, and be God in his stead. He proposed to save all men unconditionally, and as a recompense he asked the Eternal Father to give him His honor and glory. But the other said he was willing to die as a ransom for the world; that he would save all who honored God and would obey His Gospel, but would not and could not save the unrepentant and disobedient. And He would give God the glory. No wonder the council chose him, for His was the doctrine of justice, rewarding all men according to their deeds and desires, while the other's was the doctrine of compulsion, the destruction of human liberty.

God hates tyranny. He disapproves of any system which destroys human agency. His decrees are broad as eternity. He points out the way to life, but those who walk not in it cannot reach the goal. Those who keep in the celestial path will reach celestial glory. But those who deviate from that path into byways of their own, while they will be rewarded for every good deed they do, will fall short of the highest glory. Such are the doctrines of Jesus Christ. He came to earth, and was despised and trampled upon in the dust of His own footstool, by those whom His own hand had created. They hung him on the accursed tree, and there He gave the grandest evidence of His noble and Godlike nature. Talk of the greatness of men, of the memorable words of the heroes of history; Luther facing death, exclaiming, "Here I stand, I cannot recant; God help me." Joshua commanding the sun and moon to stand still; Caesar's *veni, vidi, vici*; or all great speeches that were ever spoken. They all pale into insignificance in the presence of that Godlike sentiment, swelling up from the heart of a crucified Savior, expiring in agony, but praying, "Father, forgive them; they know not what they do."

This is the example we are told to follow; this is the Redeemer of the world who exemplified in His own life what He required of those who followed Him. Measure yourselves by this standard, ye Saints, ye Christians, if you wish to see how far short you fall. The son of a King, nay a King Himself, descending below all things for our sakes, and becoming humble and guileless as a child. When His disciples asked Him who was greatest in the kingdom of heaven He said, taking a little child, "Except ye become as this little child, ye can not enter the kingdom of heaven." "He who would be greatest among you let him be the servant of all." "The Son of man came not to be ministered unto, but to minister." He became the servant of servants deeming it no disgrace to wash the feet of His disciples, in an ordinance typical of the humility of those who would attain the Father's presence; when reviled and smitten He reviled not, He smote not again. When assailed by enemies and Peter sought to defend Him with the sword, He healed the wounded ear, reproved His impetuous disciple and said, "They who take the sword shall perish by the sword." He told them He must drink the bitter cup; that He had a mission to perform. It was not then in the programme that He should play the Lion, for He was in the role of the Lamb. Dragged to the hall of judgment, scourged, and taken to His death, He endured all with patience and fortitude; showing that greater strength is in submitting to indignity than in resentment. The man who resents in anger, though he may be strong and brave, withers into insignificance in the presence of him who can control himself and harness in those passions and propensities which are the common heritage of human nature. This is what makes Jesus shine out as the greatest conqueror and hero of history. He subdued and controlled Himself, and thus overcame death, hell and the grave. He forebore using the power within his reach for his own preservation. He knew He was the Lamb of sacrifice, "slain from before the foundations of the world." He came to die, but He is coming again to live and reign.

If we can wait and submit to all that God wills, there is a glorious deliverance awaiting Israel, a deliverance which the Jews rejected; first spiritual and then temporal. When the Saints redeem themselves spiritually their temporal deliverance is not far off. These are in effect the teachings of the Son of God. True, He was sometimes fired with righteous indignation, but it was when principle was at stake, not when his own person was assailed; when His Father's house was made a den of thieves, when God was insulted; it was then He felt the insult, was "angry and stormed not." There are times when it is noble to feel an insult, even though we do not take up arms to resent it. But we are usually up in arms when we are personally assailed, and not when principle is involved, and our brothers and sisters at a distance are oppressed. The speaker was reminded of an instance of a man in our midst who felt no concern while his brethren and sisters were being persecuted and cast into prison, but when his turn came and the deputy marshals took him in charge he wanted God to come out of His hiding place and vex the nations. This was not the principle upon which Jesus acted; quite the contrary. It was proper for Him to scourge and drive the money changers from the Temple, or He would not have done it. He showed in His life that He was capable of self-control and had subdued the natural man, and possessed a perfect love for all mankind. When the Saints have arrived at that happy state unto the fullness of their stature as men and women in Christ Jesus, loving their neighbors as themselves, and doing all things with an eye single to the glory of God, all their troubles will be over. The speaker prayed that the peace of God might rest upon the Saints and His strength be with them, to enable them to exemplify in their lives the traits and virtues which adorn the character of the world's Redeemer, and glitter like jewels in His eternal crown.

After singing by the choir, of an anthem, "Comfort ye my people," preceded by a solo from Moroni J. Thomas, benediction was pronounced by Patriarch John Smith.

LIGHT OF OTHER DAYS.

It is not long since the real dark age—the tallow candle age—ended. Here and there through the country, in the garrets and trumpery rooms of grandfathers and grandmothers, may be found elaborately wrought brass candlesticks, once bright and lustrous, and considered worthy of the most conspicuous place in the family mansion. And by their side, the seeker after curiosities might discover other utensils that were once among the most useful household articles, but which were relegated to the garret about the time the present generation came into being. These were the molds used for making candles, and in their day they were thought one of the great inventions of the age. But what is this? It looks like a gallon can with a handle where you would expect the stopper; it has a door, and its sides are perforated with hundreds of holes. A lantern. Yes, my boy, that is exactly what it is; and many a bushel of corn has your grandfather husked by the aid of its dim and shadowy rays. It had its merits, too, the candle which it contained never caused any explosion; and if the cow kicked it over at milking time, it did not set Chicago on fire.

Lanterns are an ancient institution. Diogenes used one in his eccentric efforts to discover something he did not believe in. The lantern of the Greeks and Romans contained an oil lamp. Its sides were made of thin layers of horn, waxed parchment, linen or bladder. Glass lanterns were used in England as early as 705. They were expensive, however, and 1,000 years later the tin lantern was chiefly in use among the poor people. The Chinese excel in the manufacture of lanterns. They have used them for ages. Some of their mandarins have them built at a cost of thousands of dollars each. The word "bull" is not out of place here, for these lanterns are 20 to 30 feet high, and contain hundreds of candles. Their sides are of rich colored silk. On the 15th of January of each year they celebrate the "Feast of the Lanterns."

Candles are not the most primitive form of light. In Homer's time torches were used, even in the palaces of the wealthy. Rush lights early in use, were rushes dipped in grease, pitch or wax. Lamp comes from a Greek word lampas. The candles of scripture are supposed to have been lamps in which olive oil was burned. The earliest lamps were shallow vessels of terra cotta, either round or oblong in shape. There was a small opening in the top in which the oil was poured; at one side was a handle and opposite a nozzle through which the wick protruded. Many of them were ornamented with representations of war scenes or chariot races. Bronze lamps and golden lamps have been discovered of such beauty as to entitle them to rank among the choicest specimens of ancient art. In the Acropolis at Athens, was a golden lamp large enough so that when filled it would burn night and day for a year. Above it was a bronze palm tree to carry off its flames and act as a reflector.

"While in West Virginia recently," said a traveling man, "I saw a lamp that was primitive enough; a saucer was filled with grease and over the

edge of it hung a lighted wick. It spluttered some, but made enough light to render the darkness visible, and its heat was sufficient to light the pipes of the family. It was more used for that purpose than any other, it appeared to me, though it was the only light in the house. There are many people in the mountain regions whose only lights are tallow dips."

A form of the ancient Greek lamp is still in use among the Canadian French. In the remote districts of Scotland, the "crusie," a similar lamp is sometimes found. Olive oil, ground-nut oil, poppy oil, and other vegetable oils are used in various districts of the world. In the tropical regions cocoa nut oil is used in lamps. The trade of candle making usually, combined with that of soap boiling, was an important one. Franklin worked at it until he ran away. The chandler made wicks, molded and dipped his candles until driven out of the business by the general adoption of whale oil as an illuminant early in the present century.

Improved lamps were introduced about a century ago. A Frenchman named Argand, in 1784, invented a burner with two concentric tubes, the inner one open for a current to pass through, and the outer one containing the wick. He had a metal chimney to make it draw and carry off the smoke. somebody else soon found that a glass chimney was better for that purpose. Argand's lamp, variously modified and improved, is the parent of all of the best modern lamps.

Various substitutes for whale oil were tried during the present century, but none came into general use until coal oil was produced. It was first made from canal coal, and that is the way it got its name. The general development of the petroleum region in Pennsylvania, which began in 1859, soon destroyed the manufacture of coal oil, just as it was getting to be a profitable industry. Many improvements in lamps followed this discovery. But petroleum is not a new thing, neither is natural gas. Oil was found in a spring on Zacynthus, or Zante, one of the Ionian Islands, 2,000 years ago, and burned in lamps in Sicily at an early age. It was not unknown to the Indians and to the western pioneers of America, but somebody had to discover how to get it in quantities and use it before the knowledge became of value to the world. Petroleum exists in Pennsylvania, New York, Ohio, West Virginia, Canada, India and the Caucasian Mountains.

Natural gas is as old as the world, and was not first discovered around Pittsburgh. It was probably the material that fed the holy fires of Baku on the Caspian Sea and the sacred fires of the Greeks.

The Chinese have utilized for centuries, in the evaporation of brine, a gas which issues from coal seams near Peking. An Englishman discovered and described gas which he found in coal regions in his country in 1659. A century later it was proposed to light the town of Whitehaven with natural gas. Fredonia, N. Y., was lighted with natural gas over sixty years ago.

Attempts to make an illuminating gas from coal began in England in the sixteenth century. William Murdoch succeeded in making such gas in Cornwall in 1792. Pall Mall, London, was lighted by gas in 1809, and great was popular prejudice against the new, and it was supposed, dangerous innovation. The first gas pipes were made from gun barrels screwed together. In America the manufacture of gas began in Baltimore, and was made a success in 1821. In 1822 Boston was lighted by gas, and in 1828 the New York Gas Light Co. was formed.—*Exchange.*

The Typical Modern "Dodo."

The Rev. H. G. Jackson, D. D., lectured at Centenary Methodist Episcopal Church last night on "Self-Conceit vs. Self-Confidence." The former, he said, was the greatest obstacle to success in the individual, and, according to Solomon, there is more hope for a fool than for a person wise in his own conceit.

"The modern anomalous creation called a dodo is an illustration of hopeless self-conceit," said Dr. Jackson, "and I met one the other day. He was very tall and slender and wore a tight ulster, which reached within six inches of the ground. He carried a very long and slender umbrella, which was dressed in an ulster also. Beside him trotted a very slender dog, which had an ulster on, too. The family resemblance between all three was very striking, except that neither the umbrella nor the dog carried an eyeglass. I thought as I looked at them that if I could buy the whole outfit at its real value and then sell it at the value which the young man evidently placed on it I would become a millionaire, after a few such transactions."

The preacher went on to explain the difference between conceit and confidence, the latter being a sure factor in ultimate success. Self-confidence was not ability, but furnishes the inspiration to bring out whatever ability the individual might possess. It was this quality of character which made the world's heroes, and without it men were discouraged at obstacles and stopped far short of their possible attainments.—*Chicago News.*

LONDON, Dec. 27.—The *Chronicle's* Vienna correspondent asserts that there are no unusual military preparations on the Austrian side of the frontier and that no Russian troops have yet advanced near the boundary.