

RELIGIOUS.

Sunday Services.

Religious services were held in the Tabernacle, Salt Lake City, Aug. 28, 1892, commencing at 2 p. m.; President Angus M. Cannon presiding.

The choir and congregation sang the hymn commencing:

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain.

Prayer was offered by Bishop Robt. Morris.

The choir next sang the hymn:

Earth, with her ten thousand flowers,
Air, with all its beams and showers.

The Priesthood of the Fourth Ward administered the ordinance of the Sacrament.

ELDER JOHN WELLS

was the first speaker. He felt, he said, his weakness in attempting to address the vast congregation before him, and he realized the responsibilities of the position he held. He therefore desired the sympathy and prayers of his hearers that he might be able to say something to benefit them.

The Saints have much for which to be grateful. We live in an age of which ancient apostles and prophets have spoken. They lived and died without an opportunity to see and hear what we have, by the grace of God, been permitted to partake of. Nor did they have the same glorious hope as we have. They knew that the dispensations in which they lived would be but temporary, but we have the promise that the Gospel has now been restored never more to be taken away from the earth. Seeing this, we should be anxious to learn the things that belong to the Kingdom of God. We are sometimes apt to forget our duties in this regard.

The Gospel is broad in its scope and can cover all emergencies that can arise in the world. Herein is its peculiarity. Human societies are generally formed for one purpose alone, while the Gospel embraces all that is good and noble.

The speaker referred to an evil tendency existing among the Saints, to copy the world in its various vices, and said, We cannot afford to follow the world in such things. We have the world and vastly important duties to many and perform. When we see Saints use tobacco or liquor and partake in Sunday excursions, etc., we may well ask, What has the Gospel done for such? Evil practices are bad examples to set for the rising generation. We should all live so as to set a worthy example to imitate for those who are around us. We came out from Babylon, not to bring its vices with us, but in order to be free from them and to carry out with great zeal the work of the Lord. But this cannot be done except we live a pure, righteous life. The genius of the Gospel is contrary to all bad habits. We must therefore look to these things and, if possible, conquer them among the people. Evil habits do not come all at once but grow gradually, and it is therefore all the more surprising that they should be so prominent as they at present are.

The speaker was thankful that he had been permitted to bear the Gospel and that his heart was opened to understand it. There was no temporal

inducements that had been held out to him to come here. But the acceptance of the Gospel carried the desire with it for him to be with the Saints. He knew that Joseph was a prophet of God and that this work is the work of the Lord. He hoped and prayed that the Saints might all remain faithful in the Gospel and receive the reward of the faithful.

ELDER KEYMOUR B. YOUNG

was the next speaker. Referring to the Unitarian conference held in Salt Lake City some time ago, he said: There were many different speakers present, having various ideas of the plan of salvation. Among them was one Latter-day Saint Elder, and when he was called upon to speak he said something like this, that our God had obtained His exalted condition of supreme knowledge and intelligence from a lower condition, something like that of His children on the earth at the present time. There had been an advance. At the conference, there was a reverend gentleman who replied somewhat like this: Though this gentleman (referring to the Elder of our Church) may think he knows something about the intelligence of the Almighty, yet he (the reverend gentleman) could not except the doctrine of the Mormon Elder. Yet, as far as true sympathy for mankind had been expressed, and the desire for all good to come to the human race, he could advance with the former speaker and unite his faith and prayers with him.

The tendency of the age is not to know how to serve God acceptably, but to gratify our own desires, to gain the fleeting happiness in the present without looking very far into the future, and without regard to a happiness to come. At the same conference another gentleman arose and remarked that all men had essentially the same desires and would go to the same heaven—that, in his view, all had received light and knowledge sufficient to guarantee them a flowery path to heaven. This seems to be the idea of many people at present.

The words of Paul to the Ephesians are sometimes quoted in support of this view: "For by grace are you saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." But we must remember that this was said to those who had already received the Gospel as taught by Paul. They had repented, been baptized, etc. To these the Apostle could say they were saved by grace and not by works. But they had already done the works required by the Gospel. Works had not been excluded by grace.

At the late conference of the Young Men's and Young Ladies' Mutual Improvement Associations Apostle Lyman explained the meaning of prayer and of exercising faith in the Lord. He dwelt upon the fact that even prayers should be appropriate for the occasions. The prayer offered in the hearing of a congregation, for instance, should be consistent with the occasion for which the gathering was held. A family prayer would not be proper at the opening of a divine service. At such an occasion we should rather ask our heavenly Father to bestow His Spirit on the speakers and hearers. At the close of a meeting a simple thanksgiving and prayer that our memories

may be strengthened to treasure up the word of God would proper. And the congregation should respond with Amen to the prayer. The speaker said he liked that idea. When he spoke before a congregation he always felt blessed and gratified when the hearers repeated the word "Amen" after him. This was to him a sign that the sentiments expressed were endorsed, and it would foster a kind, brotherly feeling between speaker and congregation.

In regard to the remarks made by the previous speaker, Elder Young said, we have not all of us yet reached to a perfect understanding of the Gospel. There is a necessity constantly to be reminded of the "Word of Wisdom." This was given with a promise that the observer of the rules laid down should receive certain blessings. We need to be reminded of this, for we are still in a school and need the admonition of our brethren and have to be taught the first principles. The Word of Wisdom should be considered earnestly and be obeyed just as much as the commandment to be baptized. No command of God is unessential or can be disregarded without retarding our advancement in His Kingdom. If it is necessary that we should be baptized, it is equally binding to accept the command of the Lord to abstain from the things God said were not good for us to have.

There is a feeling among the young that they have plenty of time to sober down and enter the service of the Lord in earnest. There is a parable about a man who employed laborers in his vineyard. He commenced in the morning and at noon he hired more men. As the day advanced others were called. When the evening came, all received equal wages, no matter how long they had been working. Hence some think they can commence late just as well as early, and receive the same reward. This is also the argument used by some of our Christian friends. But when we think of this matter carefully, we notice that those laborers came into the vineyard just when they were invited to come. And it was their faithfulness after they had received the message that entitled them to the wages.

It is said that God is a jealous God who visits the sins of the parents on the children to the fourth generation, on those who hate Him, but showeth mercy unto thousands who love him and keep His commandments. Mercy is the Gospel of Jesus Christ, redeeming the sons and daughters of the fathers. The sin of unbelief is taken from the fathers because of the faith and diligence of the children, who can lift the curse not only from their own shoulders but from those of their ancestors as well. This is mercy.

Then, when the unbeliever says, you worship an unjust God, his argument is futile, because of the saving clause which shows God's mercy which makes the Gospel of universal application. It will finally reach most of Adam's sons and daughters.

Our parents before accepting the Gospel were in a school, as it were. They had learnt some principles of truth, but desired to know more of it. When they were told that God had again revealed Himself and taught