SUNDAY SERVICES.

A Discourse on the First Principles of the Gospel.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, August 7th, 1892, commencing at 2 o'clock p.m., President Angus M. Cannon presiding.

The choir sang the hymn:

Holy Ghost, the sacred drawing
Of the great Millennial morn.

Prayer was offered by Elder George B. Walker.

The choir and congregation sang:

How sweet a home heaven, ye haters of the Lord,
Is not for your souls to the excellent word.

The Sacrament was administered by the Priesthood of the First ward.

APOSTLE ABRAHAM H. CANNON

then addressed the congregation. The speaker said he stood in the hope that the Saints would sustain him in faith and prayer before God, that what he should say might be dictated by the Holy Spirit. The Latter-day Saint who lives his religion is at all times in possession of a testimony from heaven of the divinity of this work, whatever the time and circumstances may be; yet it is his best policy right before God to sit and hold a session of testimony. And humble though it may be, He will sometimes cause the words spoken to reach the hearts of those who are honest and move them to seek for themselves and learn His will. For we believe the Lord is not only able, but also willing to speak to His children on earth and reveal His will to them.

We do not believe that revelations are given to those alone who are members of the Church, though we do believe that this is the only Church that professes to be guided by continued revelation. We hold that Scriptures are being made continually, and that the revelations given in one age are just as valuable as those necessary revelations as those given in ancient times. While we do not in any respect reject the Bible, we do acknowledge that God is just as capable of revealing himself now as in days of old.

Our evidence of our faith in this doctrine is the gathering of this people to these valleys. No people could have chosen to gather together unless God had influenced their hearts. It is the testimony of His Spirit that has moved the hearts of men and women and caused them to leave homes, friends, relatives, and all that was dear to them in order to come here, where, as they believe, they could be taught more fully in the laws of the Lord. We can see the elimination of miscreants or nonconcerts of a temporal nature that have brought us to this country, but it has never been at faith in the promises of God. It has been the knowledge that these are the latter days, spoken of by Prophets of old—days in which judgments are to be poured out upon the wicked, previous to which God should speak again through His servants.

The Elders have gone forth to preach the Gospel as they were directed by the Holy Spirit. Nor have they taken the honor to themselves, but they have been called as was Aaron. Joseph Smith received revelations from on High, before the Church was organized. He was a prophet, seer and translator before that event, but though he had thus manifested gifts, he was not thereby authorized to establish the Church, before he was especially ordained to do so. It was only after John the Baptist, who held the authority to baptize for the remission of sins, had ordained to him those keys, that he received power to administer in this ordinance. And then it was necessary that he should receive the keys of the higher Priesthood, held by Peter, James, and John, by which he was endowed with power to lay his hands on the believers for the reception of the Holy Spirit. After he had been given this power, he was instructed to organize the Church of which we are members.

In the same manner he called others to the ministry, and conferred on them in same power he had received, and they went forth in the nations of the earth, and the evidences of their divine calling is seen in the fruits of their work everywhere, where the Gospel was preached. They were called from their humble avocations, but a power rested on them that was divine.

Now, what is the Gospel? Is it anything new, anything strange to Bible readers? No. It is the old, everlasting Gospel, once preached by Jesus and His Apostles. He sent forth these out to preach in every creature that he who believes and is baptized shall be saved and that he who does not believe shall be damned and various gifts were promised to those who should accept the Gospel of the Kingdom.

No argument is needed to convince Christians that Faith is necessary to salvation. This is a fundamental doctrine held by all believers in Jesus. They admit that it is necessary to believe in God the Father, and His Son and the Holy Spirit, but there is a great difference in the opinion of men concerning the divine Being. We believe that God is a personage and that He has a real body and parts and passions, and we find numerous places in the Holy Scriptures in confirmation of this. We believe that Jesus came to the Birth, suffered and died, and rose again, and that the body which was laid in the grave was the one which he received in the resurrection, though immortal and now, and that He has risen from death today. We believe that the Holy Ghost is a spiritual personage who stands at the Father's command and that a portion of the Holy Spirit is given to every Saint or every one who tries to serve God. A portion of this Spirit enlightens every person coming into the world. But many neglect to follow His counsel and even thrive His away by continual opposition, but it is nevertheless the heritage of all to have His. This is our faith concerning these passages.

We also think it necessary to believe all that God says to us.

The order of the Gospel is first, faith; second, repentance; third, baptism, and fourth, the laying on of hands. Then follows the other ordinances and laws and commandments necessary for the salvation of man.

Repentance is acknowledged among men generally as a correct principle. When any one has done wrong, he is expected to turn from it and do it no more. No death but repentance is accepted of one lacking, but for a moment and then easily forgotten, but one which changes the whole course of man, if he has done wrong before.

Then comes baptism and we believe in the ordinance as Christ set us an example. Baptism is the immersion in water of those who have reached years of accountability, who can witness faith and give evidence of repentance. It is an ordinance for those who have grown up and have done wrong of which they repent. Towards such and not to infants, should it be administered, in order that the old life may be buried and the repentant believer rise again to newness of life.

After this comes the laying on of hands by those who have authority in it, whereby the Holy Ghost is conferred. He is the Comforter who takes of the things of God and reveals to men, and gives a testimony in our hearts. It is by the Spirit that the sick are healed and even the dead raised, if necessary, and the gifts of tongues and interpretations, etc., are imparted. This is the Spirit of Jesus promised to those who accepted His work. It is the same Spirit which has been promised to those who shall accept the testimony given by the servants in this age. Here is something for the world whereby to test this work, whether it is from God or not. It is an infallible test. It is not even necessary to receive every ordinance of the Gospel in order to receive a testimony. There are instances where God revealed His will before baptism, as He did to Cornelius in ancient times, or as He did to Paul who was a persecutor, but received a revelation in Damascus, when that he was fighting against Jesus. Had he rejected this warning, he would have been worthy of damnation, but he accepted it and became a believer and was from that day devoted to his life in the defense of the principles he had formerly opposed. The same can money free to the hearts of many Saints today, and it is so strong that they are willing to sacrifice all for it.

The sufferings of the Saints were referred to by the speaker as a proof of this. What greater evidence can be given than the sacrifices made of the hands of the Saints, many of whom have left all in order to serve God? The Lord has accepted these offerings brought by many of His people. Their sincerity has been manifested even in the earnest, and their testimony shall not be without its effect on the children of men.

Many people who are intimidated, and yet do not believe in God, or in the way the Saints have always been persecuted. There are various reasons for this. It is stated in the word of God that all those who desire to live godly in Christ Jesus must suffer persecution. Christ plainly told His followers that they must expect to suffer persecution and they found it so the Master had predicted. They were opposed everywhere. Their lives were filled with trouble and death. They sealed their testimony with their blood. This was the fate of all the Apostles with one exception. Persecution followed them until the Protestant churches were at war and the Church removed from among the children of men. We are told that in the last generations were again to be expected.

1. No amount of civilization is enough to make the world tolerate such people as the Gospel will make its adherents. Joseph Smith suffered all manner of persecution during his brief but eventful career, and at last he followed his predecessors in the apostolic dignity and sealed his testimony with his blood. Such things may be expected as long as satan has influence in the world. But blessed are they who suffer persecution for the sake of righteousness, for there is a reward laid up for them in the celestial glory, a reward of which no one can take from.

Opposition on account of righteousness is accompanied with blessings, but if persecuted we suffer on account of doing what is wrong, we must repent. The children of Israel were sometimes subjected to suffering on account of their breaking God's commandments. Think of the many years the people had to wander in the wilderness, while most of those died without seeing the promised land. Even Moses was not permitted to enter the land, though he could see it from the mountain.

Some instances were referred to illustrating the condition of the chosen people when they deviated from the word of the Lord. They could not prevail against their enemies when wickedness existed against them. The speaker said, if there was such to be found among the Saints, who transgressed the laws of God, the whole people would perhaps have to suffer. For the preservation of the whole people, it was thought necessary that we remove all evil that may be found among us. If, to some extent, we suffer persecution, we should search ourselves and see if we are willing to be the cause of it ourselves. But if we suffer for the sake of righteousness, we are blessed.

Many seek to live as near God as they can and to do their duty. When we compare our history to that of ancient Israel, we feel encouraged, but God expects us to be even more obedient than they were. For what is promised for those latter days are greater than any promise that was ever before given. This is the dispensation of the fulness of times, in which all things shall again be restored. Christ will come. It is a day when heaven is again opened and men are permitted to converse with angels and holy beings. Nothing prevents us from having great intelligence and enjoying the guidance of the Holy Spirit in everything, not only in our meetings but in our daily labor; in whatever we undertake to do in our offices, our workshops, or other places of business, so that we in all things can live as the children of God should live.

God requires such a course of the Latter-day Saints. If we indulge in the evils of the world, God will reject us. When we see the indifference which characterize many people, it makes our heart bleed. The speaker referred to the general desecration of the Sabbath and said he feared we did not sufficiently understand what God requires of us in respect to this day. In the days of Moses, there was a severe penalty for the desecration of the Sabbath. Israel could not even gather food on that day. And in this age, we have been commanded to keep the day holy. Not to do this, will bring condemnation on the transgressor.

Two again with regard to profanity. How great is the sin of using the name of the Deity in vain. And what will be the punishment visited on those who are so ignorantly if they are called Latter-day Saints.

There are numerous other things, almost too numerous to mention. There is the instance in the use of tobacco, which the Lord has prohibited.

But will all men and women to account, if they unworthily partake of the emblems of the Lord's supper. People who have unkind feelings in their hearts against their fellowmen should not partake of those holy emblems, for to so doing they bring condemnation not upon themselves, but also upon the Lord.

The object of the whole schools was valuable, but more force would move from the effect of all the good provided with books. The school was different ones exercised, consisting of questions and answers from General Union publications, showed careful training and study. The examiners of the classes were interspersed with short speeches by the visitors, solos and duets by members of the different schools, music by the brass bands and song by Geo. Ant. Smith, George Goddard. Two meetings were necessary to finish the programme. The citizens of Plain City extended great hospitality. The children enjoyed themselves in various sports and in the evening dancing was the amusement for all who wished to indulge.

The jubilee was a great success and added measurably to the future prosperity of the Sabbath school interests in the part of the Lord's vineyard.

CHAS. WINGER.

PLAIN CITY, Weber Co., Aug. 5th, 1892.

WOMAN AND HOME.

INTERESTING INFORMATION ABOUT THE WHITE HOUSE CHINA.

The Coming Women—The Women Who Dance—Self Elect—Proud French Women—The Magic Power of a Voice—Women May Travel Alone.

A very full set of presidential china was bought by Abraham Lincoln's time. It is of black French porcelain with a border of conventional design in gold. The gold gets thin and lots of dust and the plates, platters and sauces have stained and rubed edges. In the money of the public and in the White House it has not much place in a very modified form over the rest of service of the United States, with the motto "E pluribus unum" upon a shield in the background of it. A few years ago all this set are now in possession of Mrs. Hayes, widow of Rutherford Hayes, President. This dealer in China and glass, Mr. Lockwood, with the assistance of a time honored gold gift set of Indian ware was purchased for Mrs. Harrison. Some of the American Legation sets are in the Department Lonsdale for $6 a each, and little second or seconds cost $3 each. I have no may had second hand China offered me for sale, but I know the dealers who have some of the set and dinners and use food in the White House.

The China set which will known as the Harrison set is very handsome. The border is of red and gold, broken over for a small Union shape shield in each corner. In the center of each plate appears a bunch of roses, some being the wild flowers of the United States. The other cups of this set were ordered the use of the wife of the president's secretary, and Mr. Abbott's in the "Nelly Grant cups."

Of the beautiful and costly set ordered by Mrs. Hayes for the White House, the dinner service alone cost $1,000. Many dinner sights have been sold and may be seen in any large China store in some it worth while to pay detailed description. It was made in Germany by the Haviland, so was also the "Grant set." It makes a fine dinner service when the guests are arranged in the long table, and that Mrs. Hayes, and Mrs. Grant may be it, and is more comfortable in the meetings than when it was the table of the President's family, and the official dinners