

SUNDAY SERVICES.

IN THE COURSE OF WHICH AN IMPRESSIVE INCIDENT OCCURS.

Religious services were held in the Tabernacle, Sunday, September 5th commencing at 2 p. m., High Councilor William Eddington presiding.

The choir sang:

I saw a mighty angel by:

To earth he bent his way.

Prayer was offered by Elder Hamilton G. Park.

The choir sang:

Spirit of faith, come down,

Reveal the things of God.

The Priesthood of the Eighteenth Ward officiated in the administration of the sacrament.

Elder John Nicholson addressed the congregation. He referred to the slugging, which was in the nature of a prayer, that the spirit of faith might come down and reveal the things of God. Unless this should be the case, the assembling of the Saints would be unavailing for the attaining of the object sought. There were many subjects upon which it was profitable to treat. In selecting a theme the speaker should be aided by the prayers of the Saints, that the choice might be directed by the inspiration of the Holy Ghost. The Latter-day Saints were in a peculiar situation at the present time, chiefly because their condition and the doctrines practiced by them were generally misunderstood. The most erroneous ideas were extant concerning them, and especially regarding their domestic relations. This being the case, strangers, unless cultured, would ask almost as the first question, when they met a Latter-day Saint: "How many wives have you got?" The strangers to the "Mormons" seemed to think that the latter had no other special object in view than to enter into extensive domestic relations and some of the grosser minds had an idea that the aim of the "Mormon" plural marriages was the gratification of certain sexual desires. Many of the visitors to Utah and the people at large, also had the idea that the "Mormons" did not believe in the Bible, and were surprised to find that that sacred book contained the fundamental principles of their religion. Those not familiar with the system concluded that it was a man-made organization, instead of its having been revealed from heaven, and embracing the same principles taught by the Lord Jesus while on His earthly mission. The Saints claimed that "Mormonism" was the same plan of salvation taught by Jesus, and revealed anew in this age, preparatory to the ushering in of the Millennium, when Christ would come and reign upon the earth, and all would know the Lord; and when strife would cease. The way of the first coming of the Savior in the flesh was prepared, John the Baptist having been the forerunner. This preparation was made that His appearance then might not be altogether unexpected. A preparatory work preceding this glorious second coming was also necessary that when He comes He may find faith on the earth. When the disciples of the Lord asked Him concerning the latter event, He enumerated a number of signs which should be given, among them being wars, pestilences, earthquakes, etc. One of the most important signs of that appearing was that the Gospel of the kingdom should be preached in all the world for a witness, and then should the end come—the end of the rule of the world. The Saints claimed that they were engaged in preaching this Gospel, that when Christ came to assume His right on the earth. He should find faith among men. It was necessary that the preaching of the Gospel should be attended by those features which distinguished it anciently: It should be by the same authority and not after the manner of the teaching of the scribes and Pharisees. Christ had commanded His disciples anciently to preach the Gospel in all the world; they who believed and were baptized, were to be saved, and those who did not, condemned. Certain evidences of power were to accompany obedience to this Gospel, in the manifestations of the gifts of the Holy Spirit, such as the gift of tongues and the interpretation thereof, power over evil spirits, etc. Obedience to this Gospel required the acceptance of certain doctrines of Christ; Faith in God the eternal Father, in the atonement of Christ, repentance of sin—by forsaking them—baptism by immersion for the remission of sins, administered by those having authority; the bestowal of the Holy Ghost, that greatest of boons that can be conferred on mortals. When Christ was about to leave His disciples, He promised them this Comforter, which should reveal to them the things of the Father and guide them into all truth. These same doctrines were taught by the Elders of the Church of Jesus Christ of Latter-day Saints, who were performing a great work in the midst of the earth. They went into every nation to which they could gain access, having divine authority, and proclaimed that the long silence that had existed between heaven and earth had been broken; that a revelation had been given from God, and that man is commanded to prepare for the coming of the Lord and for his own salvation. The Elders were energetic and enterprising. They were probably not qualified in this labor by the advocates of any other religious system. They

go out as the missionaries of the primitive Church did, imbued with the love of God, having a jewel which had filled them with joy and wonderful faith; and they desired that others might drink from the same fountain at which they had quenched their thirst. Having tasted of the well of living water springing up unto eternal life, they desired to establish similar well-springs in the hearts of their fellow men. But, like the ancient Saints, they were buffeted about and persecuted. They went out offering an infallible test by which the nature of their calling could be proved, as did the disciples of Jesus anciently. As the Savior did, they promised that all who do the will of God should know of the doctrines they taught, whether they were of human or divine origin. They promised that those who served God in His appointed way should know for themselves of the power and character of the Gospel. If the conditions were complied with in humility, and the promise failed, then the cry of imposture would have some force. But this was not the case. The poor and humble listened to their message—the rich and proud usually paying little heed to it—and those who received it, regardless of the fact that they were of different nationalities, languages and customs, obtained the testimony of the Lord Jesus that the Gospel taught by the Elders was true notwithstanding the opposition of the world. It brought them happiness in this life as well as giving hope in relation to the life to come. It was in the genius of the system that men should not eat the bread of idleness, but should use in their legitimate channels all the mental and physical powers with which God had endowed them. The poor and the meek of the earth rejoice and the remarkable result of a prosperous people gathered from the four quarters of the globe was seen throughout this region. It was a beneficent work, which conferred blessings upon its adherents both physical and spiritual, improving them in every way. It was in the genius of the system that those connected with it should labor. The idler was not in full fellowship. In a practical sense labor is worship, because it brings into activity the powers with which the creature has been endowed by the Creator. The securing of blessings under the Gospel was the result of effort. Industry was a requirement of the plan of salvation.

UPON PERSONAL PURITY.

The subsequent portion of the discourse is here given in full:

Personal purity of conduct is also enjoined. It is imperative in regard to the Latter-day Saints, and I would to God that it obtained universally among the people; for while this is a good people, the best people with whom I ever became associated—and I have been identified with them for considerably more than half of my life. Yet there are wrong-doers among them. But let it be understood that he who is lewd, that he who is lascivious, an adulterer, a fornicator, he whose conduct is impure, has practically no standing in this community. And it is a Church law that when men and women sin in these respects, and in regard to dishonesty and other offenses, and their crimes are demonstrated in the months of two or three witnesses, according as the Scriptures and the voice of revelation have directed, they shall be cast out of the community. If their crimes be of a lesser character, the condition is that they shall be cast out unless they bring forth fruits meet for repentance and exhibit their reformation before the people. There are some offenses, however, of a grosser character that demand that they shall be cast out under any circumstances whatever, for they have no place nor part in the community of Latter-day Saints, no matter what people say. There is a fatality, there is a something connected with this work that makes it so that it is nearly impossible for individuals to infringe upon the principles of personal purity and not be discovered. If the facts are not developed and brought to light, and have to wait the time when all things that are hidden shall be proclaimed and spoken as if from the house-tops, there is upon him who misdirects the use of the powers of life that have been implanted in the nature of man, there falls upon him, more or less, a withering blight. It is different with the Elders of this Church in this regard than it is with the world on the outside; for they appear, spiritually, at least, and in many other respects, to corrupt themselves with comparative impunity. Not so with the Elders of this Church; and I have seen the proofs made visible before my eyes, that have placed the matter beyond a doubt, beyond successful controversy. The Elders go forth into the world to proclaim this Gospel of the Kingdom for a witness. They make the proclamation. It is enjoined upon them, unequivocally and unqualifiedly, that they shall preserve themselves in spotless purity from those things that are dragging a darkened world down over the precipice of destruction, and causing corruptions in the midst of humanity to rise up into the nostrils of the God of heaven and to make the heavens weep for the condition of mankind. Let an Elder who goes out on this God-given mission defile himself, and he is like Samson shorn of his locks—his physical power departed, his strength vanished like a cloud in the morning before the rising of the sun; it became extinct, so to speak. And so it

is with the power that should exist in the hearts of the Elders of this Church and should accompany their administrations. Their strength vanishes; and he who knows the voice of the Holy Ghost, which reveals the things of God to man, professing to be a servant of the Most High God, knows when an Elder has sacrificed his right to the companionship and inspiration of the power of Jehovah, which accompanies every man who preserves himself spotless, to a greater or less degree. The effect is just as marked in such a case, in the sacrifice that a man makes of that Spirit as from reception of that Spirit by the repentant disciple of the Son of God, when he proclaims in honesty his faith in the Eternal Father and the risen Redeemer, he goes down into the depths of humility and offers his heavenly Father a broken heart and a contrite spirit, and he goes down into the water in the semblance of the death and burial of Christ and comes out free from his sins, according to promise, in the likeness of the resurrection of the Savior; and he receives the imposition of hands for the bestowal of the Holy Ghost. That monitor comes upon him, and—like the gentle dew of heaven that falls upon the vegetable world, renewing its strength and beauty—renews his body and increases his spiritual strength and activity.

[At this point, unknown to the speaker, Bishop John Q. Cannon, accompanied by President Angus M. Cannon, appeared upon the stand. Brother William Eddington, who presided over the meeting, notified the speaker it was necessary to interrupt his discourse. Elder Nicholson informed the congregation that it appeared something had transpired which necessitated his resuming his seat for a time, and he ceased his remarks.]

JOHN Q. CANNON

arose and said: My brethren and sisters: The very few words which I have to say, I hope for strength to be able to say them to your understanding.

I have violated my covenants; I have sinned against the Lord. I have committed a grievous sin, next in our belief to the shedding of blood; and, in accordance with what I conceive to be right, and in accordance with the counsel of my father, President George Q. Cannon, also that of the President of the Stake, and that of my presiding officer, Bishop William B. Preston, I feel to say that I have been thus guilty, and I desire to lay down my Priesthood, the Priesthood which I have dishonored.

As you, my brethren and sisters, will be called upon to pronounce judgment upon me, I ask that you will, after pronouncing judgment, at least give me a chance to show that there is still some good in me. I also pray God for mercy, and trust that He will give me strength to show that I have the welfare of Zion at heart, and that I am sincerely interested in every movement looking to her upbuilding.

PRESIDENT ANGUS M. CANNON

said: The occasion which brings me before you to-day, is indeed a sorrowful one.

One year ago last May my voice was heard in this Tabernacle, on which occasion I took my farewell of the people for a little season to go to prison. I was in prison seven months, and this is the first time my voice has been heard in this building since that time. My feelings on that occasion were heavenly compared with the feelings which agitate my breast to-day, in the confession of my nephew, Bishop John Q. Cannon, Second Counselor to the Presiding Bishop of the Church. Having fallen in an unguarded moment, and violated the sacred covenants he had made with the Lord, painful as it is, it becomes my solemn duty to propose that John Q. Cannon be cut off the Church of Jesus Christ of Latter-day Saints. Praying God to give him grace to exhibit in his after life that genuine repentance that should be made for the transgression he has committed. All who feel to sustain this proposition, that an example may be made and a warning given to the youth of Israel, signify it by raising the right hand. [The action of the congregation was unanimous, in the excommunication of John Q. Cannon.]

May the peace and blessing of God rest upon His Israel; and may He strengthen the hands of the aged, the middle aged and the young to maintain the work of God in purity in the earth, to the end that Jesus may have a people prepared for His coming; and that the pure-in-heart may survive the present persecution that is being visited upon us, and which casts a gloom over our former prosperous and happy settlements, that we may finally enjoy that eternal rest with God our Father that shall be the heritage of the pure-in-heart for ever, in the name of Jesus. Amen.

CONCLUSION.

Elder Nicholson, who found it almost beyond his power to suppress his emotion, resumed:

I have been requested to speak for a little while longer. I find, however, it is almost impossible for me to do so. Had a thunderbolt fallen from a clear sky and struck at my feet, it would not have been more sudden, and would not have been as appalling to me as the incident which has just occurred and that has fulfilled the utterances of your humble servant; for I know, being unacquainted in any degree whatever with anything con-

nected with this matter upon which the Latter-day Saints have taken action, that the words which were being spoken were dictated by the power of God, by the Holy Ghost, by which the things of God are revealed. Although I have been acquainted with Brother John Q. Cannon from his early childhood, and have loved and esteemed him, I have, in honesty and in conformity with that which is enjoined upon every servant and Saint of God, lifted up my hand in common with you in the action upon his case. But if I were to attempt to express the sorrow that has seized my heart in consequence, language would utterly fail me to portray the sentiments with which I am possessed.

We look back in history for sublime evidences of the noblest types of manhood. Here is a man—the father of John Q. Cannon—with whom I have been acquainted for about a quarter of a century—capable in intellect, and whose heart is gushing full of the most tender emotions and sympathies for the human race. His life from boyhood has been spent for the benefit of his fellow creatures. He is now a refugee; he is now an exile, pursued by the minions of the law because of his religious convictions, and because he has declined and would decline to renounce them, no matter what might be the consequences. And it was recently stated by a newspaper whose antipathies to this community are well known and established, that there are enough incitements hanging over him to keep him in striped clothing for the remainder of his life; and yet the offense for which he is pursued is one for which the law itself prescribes but six months' imprisonment. But by strained, cruel and fantastic constructions of the law, as applied to this unpopular community, the time that he has associated with his family is so divided as to place him on the same level as a murderer who barely escapes death at the hand of the executioner. Without liberty life is a blank. Every true man, worthy of the name, can, from the inmost recesses of his heart, echo and re-echo the words of Patrick Henry on a memorable occasion: "Give me liberty or give me death."

This is the father of this young man, who has come and confessed before the congregation of the Saints because his father said to him, "My son, you have sinned in the sight of heaven and against God and the community of which you are a high officer. Go before the people and confess your offense, that they may take action against you." I will venture to say, without fear of contradiction, that if President George Q. Cannon could have chosen as to whether this thing should have happened to his beloved son, whom he loved better than his own life, or whether he would follow him to the silent tomb and bury him, he would without hesitation have elected the latter alternative. Those who know George Q. Cannon know that I speak the truth; for I never met a man who loved his family more devotedly than he, and to touch one member is to touch the apple of his eye. And yet you see the position he is placed in. It is a grand spectacle, worthy to be ranked among the worthiest and noblest deeds of the historical past which we contemplate with feelings of the highest admiration. I ask: Can the American nation, can our great government afford to so treat, as he has been and is being treated, such a man, who, when occasion required it, has proved himself to be one of the noblest of the race? I unhesitatingly declare that if such men—for he is a type of a class of Latter-day Saints—continue to be treated in the way they are, there will come a time when the guilty parties will sorely repent of their conduct, and while their names shall be held in contempt by all honorable men, the nobility of such men as George Q. Cannon will live in time, and the echoes of their deeds will be reverberated and re-echoed throughout the eternities to come. And if there be any persons present who have entertained the belief that the Latter-day Saints tolerate impurity of conduct on the part of any of their members, this should be sufficient to convince them to the contrary.

And let me here say to the Latter-day Saints, that the Lord has not only a controversy with the nations, who are about to be visited with dire calamities, commotions and upheavals, both in the affairs of men and in the earth itself; but I say to you, in the name of the Lord Jesus Christ, that He has a controversy with His people, and that unless we give heed to the warning that He has given us regarding personal chastity and in regard to keeping the commandments and covenants which He has given and we have entered into, there will be sorrow and lamentation in the House of the Lord; for he cannot look upon sin with any degree of allowance, and those whom He loves He will chasten. He will plead with His people; He calls upon them to repent of their sins, that they may be prepared—when confusion shall exist everywhere—to take that stand, that higher and more exalted plane upon which they must place their feet, in order to be able to rescue constitutional principles from being extirpated from this nation, and to call upon all who have the welfare of the nation and of humanity at heart to rally around the standard of constitutional rights and human liberty. We need not proclaim ourselves as the people to perform that exalted and important mission until we have purified the inside of the Church,

so that the power of God may permeate it from the head to the feet. The time is coming and is near at hand when the hypocrite in Zion shall be discovered and cast out of the community, as material that cannot enter into the construction of so magnificent a building as that of which we claim to be laying the foundation. Amen.

The choir sang the anthem:

Jehovah's Praise.

Benediction was pronounced by Elder Wm. L. Binder.

BIGAMY.

THAT IS WHAT H. H. HAWTHORNE IS GUILTY OF IF THE FACTS ALLEGED ARE TRUE.

A peculiar case was presented, before Commissioner McKay to-day. Its peculiarity consisted in that, while the accused was arrested on a charge of polygamy, it was entirely outside of the "Mormon" order of marriages, and if the allegations made should prove to be the facts, will develop a genuine case of bigamy.

Yesterday John F. Wood, whose vocation is rather doubtful, went before the Commissioner and swore out a complaint, charging that one Henry H. Hawthorne had committed the offense of polygamy. The circumstances alleged are that the defendant had a young wife, who is now living in England; that he came out here from Connecticut several months ago, leaving his wife there; and that, on the 24th of August last he married a widow, Mrs. Mary Jane Warn, James McKnight, ex-barrister, performing the ceremony.

Upon the complaint made, a warrant of arrest was issued, and was served early this morning by Captain Greenman, at the former widow's home, opposite Dr. Anderson's, where her newly found husband was disturbed from his morning slumbers. Before the examination commenced Hawthorne was very severe in his denunciation of Wood, the complainant, whom he declared had preferred the charge out of jealousy. This assertion was probably correct, as from Woods' own statement, he was a suitor for the widow's hand—and money—and being rejected, took this opportunity of being avenged on his successful rival.

But that there is good groundwork for the prosecution was made apparent from the evidence, which chiefly consisted of admissions made by the defendant as to his former marital relations. These admissions were made to Wood, a Mrs. Reeder, Jewett P. Francis, and others, who were summoned as witnesses.

John F. Wood was first called, and testified that Hawthorne told him, during their four years' acquaintance, that he had left a wife in Pennsylvania; she was about to become a mother, and had returned to her home in England, where the defendant had married her about a year ago. A letter received by the defendant about a week ago, from this wife, caused him to exclaim that she had deserted him, and that if she wouldn't come to him because of a few hundred pounds, she could go. This letter, however, arrived after Hawthorne had married Mrs. Warn.

On cross-examination by Mr. Barlow Ferguson, who appeared for the defense, Wood stated that he had lived in Utah since last November; before then he had been in California, Washington Territory, Oregon, Idaho, and other places. When asked whether he had ever been arrested for a crime he refused to answer.

Jewett P. Francis, a miner, testified to a similar condition of things as that described by Wood, only he located the place where Hawthorne left his wife at Danvers, Conn. He seemed very fond of her. She was in delicate health and was out of money, and as her husband did not send her any, she was compelled to return to her parents in England. She had evidently refused to come to him unless he provided her with means on which to subsist.

The other witnesses examined showed that the marriage ceremony had been performed on August 24th by James McKnight. Mrs. Warn-Hawthorne evidently had full confidence in her husband's innocence, and told the commissioner so. The bail was fixed at \$1,500, and the lady offered herself as one of the sureties, but this afternoon the defendant had not found another, and will probably go to the penitentiary.

From what can be learned at present it seems that the defendant went to England in December, 1884, as he himself says, and at or near a village known as Maidstone, married the only daughter in a well-to-do family there, in all probability for the money she was likely to fall heir to. Coming out to this country he met Mrs. Warn, whom he learned had some property, and married her. He claims to be an expert, bank note detector, and to have been in the employ of the secret service department of the government for thirteen years. He has recently been employed in a soft-soap and blueing factory at the corner of West Temple and Third South Streets.

If you make it a rule to flavor all your cold drinks with 10 or 15 drops of Angostura Bitters you will keep free from summer diseases and have your digestive organs in good order. But be sure you get the genuine article, manufactured only by Dr. J. G. B. Siegert & Sons.