

SUNDAY SERVICES.

Religious services were held in the Tabernacle, Salt Lake City, Sunday, July 15, 1888, commencing at 2 o'clock p. m., High Councilor Elias Morris presiding.

The choir and congregation sang:

Great God attend while Zion sings,
The joy that from Thy presence springs;
To spend one day with Thee on earth,
Exceeds a thousand days of mirth.

Prayer by Elder Joseph Horne.

The choir sang:

How sweet communion is on earth,
With those who've realized the birth
Of water—who the Spirit's powers
Receive, in genial quick'ning showers.

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

ELDER JOHN NICHOLSON

addressed the congregation. He said that in endeavoring to perform that duty he trusted that he would have the sympathy and faith of the congregation. In order for the speaker to be heard in a building of such proportions, it is necessary that the audience should keep very still. I trust that I shall be in possession of the Holy Spirit to direct me in my thoughts and give me facility of expression. The field of subjects is so wide that the chief difficulty is in making a choice of them.

I trust that my remarks may be prompted by the Spirit of Truth, and I should come in conflict with the views of any of the audience, I hope they will not charge me in any degree with uncharity, for I am not so disposed. What I say will be from the standpoint of the Latter-day Saints—commonly called "Mormons." This people are largely misunderstood, because of misrepresentation concerning them and their faith. It is not infrequently the case that those who live at a distance regard the "Mormons" as distinct from the balance of the human race; they form conceptions far apart from the true condition of things. A popular idea of a "Mormon" is that he is a roughly dressed individual, wearing a pistol on one side and a bowie knife on the other. Strangers come here and see that we are as other mortals, only with less of their vices of the world, and are astonished. They see what has been accomplished in this formerly desert region—cities and towns inhabited by a happy, a peaceful and a moral people, and they say, How we have been deceived regarding this community.

Many classes have taken part in the misrepresentation of the "Mormons," among them those that should have been most anxious for the dissemination of truth on every subject. Many visitors come here to see things as they are, but there are others so filled with prejudice that they wear prejudicial spectacles while they are here and retain them after they depart. They are like the Irishman who came to New York. He was met by a citizen, who asked him what his politics were; the Irishman asked, Have ye a government here? The reply was, yes. "Then I'm agin it," said Pat. And so it is with many regarding anything "Mormon."

It is interesting to study the influences which brought the "Mormons" here and the purpose for which they came. These can be explained in their religious doctrine and belief. Some people are even astonished to learn that the Latter-day Saints are believers in Jesus Christ, for they imagined they were heathens. It pleases many professed Christian ministers here and elsewhere to draw this line of demarcation between the Saints and the Christian denominations. The fundamental principle of our religion is the acceptance of the doctrine of the atonement of our Lord Jesus Christ. We are also commanded to follow Him through good and evil report, and we had that with us it is mostly through the latter that we have to follow Him. The inquirer may ask, Is it not true that you believe in Apostles, prophets and other inspired men, and in revelation from God, and is not this superstition? We do believe in these things, but that is no sign that they are superstitions, or that we are heathen, for if so, then Jesus and His disciples were in a similar condition.

It is true professed Christians repudiate these inspired and divinely appointed officers the doctrine of revelation, but that does not make belief in them a superstition. This doctrine of revelation was a distinguishing feature of the primitive Christians and constituted the chief difference between them and peoples contemporaneous with them. How does a Christian get the information, if he possesses it, that he is serving God? Does he get it from men. If so, where did they get it? The answer must be, from God. Then, if God revealed this knowledge, why repudiate the doctrine of revelation? The Apostle says that no man can truly say that Jesus is the Christ without the Holy Ghost. Then, if they had this spirit, they must be in communication with God, for the Holy Ghost is the medium of communication between the powers of heaven and the children of men.

Jesus promised the Comforter to his disciples, and said it should show them things to come. This, then, was the spirit of prophecy. It is stated that man obtains all his knowledge through his five senses, but there is evidence beyond doubt of another faculty

of a spiritual nature. This is the mental power by which man can know the existence of his Maker, and perceive things that are spiritual. It is the power which was perfectly developed in Jesus, and by which He could perceive even the thoughts of the multitude. It is the Spirit of Truth operating on the spirit of man. Hence the statement, "There is a spirit in man, and the Spirit of God giveth it understanding." It is the Spirit by which the Prophets foretold the great events of the future.

I remember on one occasion, when speaking, while abroad, I laid down the proposition that Joseph Smith was Prophet; that I had read in the Scripture that if a man's words were fulfilled, it was evidence that he was a true Prophet; and this had been the case with Joseph Smith. An individual in the audience called for the proof, and I read from the Doctrine and Covenants of the Church, from Section 87:

1. Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.

2. The days will come that war will be poured out upon all nations, beginning at that place;

3. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called.

This revelation was given twenty-nine years before the breaking out of the great war of the Rebellion. It designates not only the division of the North and South, but the place where the war would begin, and also that the Confederacy would call upon the nation of Great Britain for aid. The event to which this revelation pointed is now an accomplished fact, and the fulfillment of the statements therein are matters of history. It is common when claims are made to inspiration in foretelling future events, to say that any person can make predictions with similar accuracy to the one I have quoted. I would like to see anyone today, without the aid of a superior power, make a prognostication concerning an event of magnitude to occur twenty-nine years hence and it be completely verified.

A few years before the verification of the prophecy I have read from, Apostle Orson Pratt traveled through this nation and warned the people of the calamity that was coming, but he was treated with scorn. Even the most farseeing statesmen could not see what was impending then.

I wish to state here that inspiration is not confined to the leading officers in the Church. It is the right of all to the degree of their capacity, diligence, faithfulness and sphere. The ancient disciples taught the people to seek the gifts of the Holy Spirit, especially the gift of prophecy. The Savior made the promise, that "He who doeth the will of the Father shall know of the doctrine, whether it be of God, or whether I speak of myself." If we have the same church, doctrine and power, there will be the same realization of the gifts. The Latter-day Saints state that they have these things, so that they no longer grope in darkness; and that is the reason why they have gathered—having received of the same spirit and been inspired to labor for the same purpose.

The question may be asked, How can I obtain that Spirit? By the same process that the Saints anciently received it. There must be a seeking after God, and after revelation, and not the repudiation of either. There must be an acceptance of the atonement of Jesus; a repentance of all sin—not a worldly repentance, but that which works righteousness; then baptism by immersion for the remission of sins; then follows the reception of the Holy Ghost by the ordinance of the laying on of hands of those having authority; and lastly a life in conformity with the laws of God. This course will bring the spirit of prophecy and the testimony and gifts desired. It may be argued that the Latter-day Saints are interested parties and their testimony as to their having received the Holy Ghost is consequently not entitled to credit. The same objection was equally applicable to and probably was used against the former day Saints.

This objection is sometimes raised to Joseph Smith as a Prophet: "Why should God choose one man, and favor him with the call to this great mission?" I presume the Prophet was selected on the same principle by which Jesus was chosen to be the Redeemer of the world. He was adapted to perform the great work assigned Him. He was selected because he was a suitable medium through whom the divine will could be communicated to mankind. The objection is no more reasonable than would be a complaint that all were not born Shakespeares or Miltons, or endowed with equal capacities to those of men who have shone in the history of the world.

There are many people who object to the Saints because they imagine them to be narrow in their conceptions of salvation; because they are imbued with a conviction that they are right. They are on that ground not more narrow than others who are sincere. When a position, religious or otherwise, is taken by a people it is necessarily on the basis of conviction that it is correct. The same accusation could be made against Him who spoke as never man spake. He said He brought light into the world, but the darkness perceived it not. The

Saints are not so narrow as to say that all others are altogether wrong. They concede that in all systems and sects, Christian or heathen, there is some good.

On a question now agitating some parts of the Christian world, that of probation after death, there are many disputes. The liberal idea of an opportunity to hear and embrace the truth after death is gaining ground in the world. This subject is so vast in its character that I cannot do more than touch upon the threshold of the theme. Having spoken thus long, I now leave my testimony with you of Joseph Smith being a Prophet of God, and of the restoration of the fullness of the everlasting Gospel in this dispensation for the salvation of mankind.

A male sextette, members of the choir, sang:

O my Father, thou that dwellest
In the high and glorious place.

APOSTLE J. H. SMITH

addressed the congregation.

The speaker who has preceded me has brought us to that idea which we hold as a church, and which has brought more people into this church than any other principle. It is the condition of the unnumbered dead. We believe that for many centuries there were no men on the earth authorized to administer the ordinances of salvation; and that the generations of men who have lived during this time were left in an unsaved condition.

It has long been the belief of the Christian world that a man cannot be saved unless he has, with his lips, confessed, in the flesh, his belief in Christ. There are those who believe today that thousands of earth's noblest sons who stood aloof while in mortality, from the different churches, have no chance of salvation. But the religion of the Latter-day Saints is more liberal than this. It teaches a happy release from the condition in which Christians, ignorant of the truth of this subject, have placed their dead. Joseph Smith taught that the Gospel would be preached to all men, living and dead, and that the whole human family should have an opportunity to hear and embrace it.

But he also taught that the Divine Master had established the rule that unless a man should be born of the water and of the Spirit he could not be saved. Connected with this principle of the Gospel is one of vicarious works, of which the world has lost sight. We are taught by Peter that the Gospel was preached to the dead that they might be judged according to men in the flesh, but live according to God in the spirit; and the Latter-day Saints believe that the ordinances of salvation will be performed on earth vicariously, for the inhabitants of the spirit world.

This gives some idea of the vastness of the work which the "Mormon" people propose to perform. You who are visitors here and have seen the Temple which is being built in this city, will understand why the Latter-day Saints contribute so liberally of their means in erecting such a building. It is that they may have a place wherein they may perform in behalf of their dead, the ordinances of salvation. Paul asks what shall they do who are baptized for the dead, if the dead rise not at all? Why then are ye baptized for the dead, and why stand we in jeopardy every hour?

The Latter-day Saints expect to continue the work of redemption commenced by the Savior, until their ancestors, from generation to generation, may have performed in their behalf those works which will result in their redemption and in uniting them together in an unbroken chain.

The religion of the Latter-day Saints presents to the inquirer a complete system of salvation, both for the living and the dead; a system of Priesthood, spiritual gifts and temporal and spiritual blessings, as of dreams, visions and healings, and the spiritual gifts described in the Scriptures. This is the system which the Elders of this Church have gone abroad to offer to the world without money and without price, begging their bread from day to day, and receiving the stripes the world saw fit to give them, that their garments might be clean of the blood of their fellow men.

The choir sang an anthem,
'Praise the Lord.
Benediction by Elder George Goddard.

How to be Healthy and Wealthy

Don't worry.
"Seek peace and pursue it."
Be cheerful. "A light heart lives long."
"Work like a man, but don't be worked to death."
Never despair. "Lost hope is a fatal disease."
Spend less nervous energy each day than you make.
Don't hurry. "Too swift arrives as tardy as too slow."
Sleep and rest abundantly. Sleep is nature's benediction.
Avoid passion and excitement. A moment's passion may be fatal.
Associate with healthy people. Health is contagious as well as disease.
Don't overheat; don't starve. "Let your moderation be known to all men."
Court the fresh air day and night.
"Oh, if you knew what was in the air."

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For sale by A. C. Smith & Co.

BROWN'S COUGH BALSAM

and Tar Troches are invaluable in every family for Coughs, Colds and Sore Throat.

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
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
One sorrel HORSE, about 4 years old, a narrow white strip in face, branded  on left thigh.
If not claimed and taken away within 15 days, will be sold on Saturday, the 25th day of July, 1888, at 10 o'clock a. m., to the highest cash bidder, at the Kanosh estray pound.

ANTHONY PAXTON,
District Poundkeeper.

Kanosh, Millard Co., Utah, July 13th, 1888.



ESTRAY NOTICE.

I HAVE IN MY POSSESSION:

One roan two or three year old HORSE hind feet white, branded  on left thigh.
If the above described animal is not claimed on or before July 30th, 1888, it will be sold at public auction, at the estray pound in Tooele City, at 10 o'clock a. m.
M. B. NELSON, Poundkeeper.
Tooele City, U. T., July 16, 1888.

ESTRAY NOTICE.


I HAVE IN MY POSSESSION:

One bay MARE, 8 or 10 years old, branded on left thigh  and  on left shoulder.

If the above described animal is not claimed within 15 days from date, will be sold at the estray pound in Bloomington Precinct, Washington County, July 26th, 1888, to the highest cash bidder. Sale at 2 p. m.

TARLETON BLAIR,

Bloomington, Washington Co., July 12, 1888.

\$1 000 REWARD for any medicine in the world that will cure a case of Itching, Ulcerated and Bleeding Piles, as will one fifty-cent box of Dr. Email's Magic Balm of Healing Ointment. It acts as a soothing lubricator, absorbs the tumors and allays the intense itching at once as nothing else will. No pile cure ever acquired so large a sale in so short a time. Sold at every drug store, or sent by mail. Address Zion's Co-operative Mercantile Institution, Salt Lake City.  Cleveland, Ohio, January 21, 1887.—Send me five gross Email's Magic Balm soon as possible. This will make nearly one hundred and fifty dozen I have bought since July 15, 1884. I now sell more of your Balm, or Ointment, at retail over my counter than of all other balms and ointments combined. It sells better than any medicine I have in my store.—S. P. Churchhill, 30 Euclid avenue. d&w (1)

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When I say cure I do not mean merely to stop them for a time and then have them return again. I have cured a case of ST. ST. EPILEPSY or FALLING FITS in a life-long study. I warrant my remedy to cure the worst case. Dozens others have failed to do so. I have cured a case of ST. ST. EPILEPSY or FALLING FITS in a life-long study. I warrant my remedy to cure the worst case. Dozens others have failed to do so. I have cured a case of ST. ST. EPILEPSY or FALLING FITS in a life-long study. I warrant my remedy to cure the worst case. Dozens others have failed to do so.

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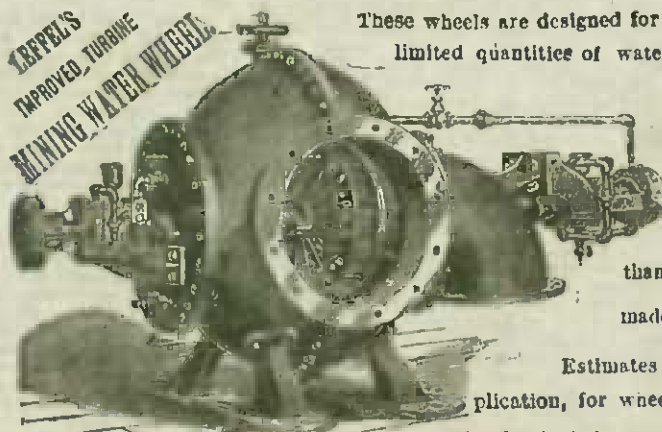
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