SUNDAY SERVICES.

A Discourse on the Necessity of Applying Religion to Every Day Transactions.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, July 19th, 1891, commencing at 2 p.m. President Angus M. Cannon presiding.

The choir and congregation united in singing the hymn commencing:

Redeemer of Israel,
Our only delight.

Prayer by Patriarch A. H. Raleigh. The choir sang:

Jesus we dwell around the head
Of Jesus, our redeeming Lord.

The Priesthood of the Twelfth ward officiated in the administration of the Lord's Supper.

ELDER AURELIUS RINER

then addressed the congregation. He did not know whether he would be able to make the entire vast congregation hear his words, owing to the weakness of his voice, but he would rely upon the Spirit of the Lord to enable him to speak to the Saints and be heard their gathering would not be in vain.

There are many things embraced in the Gospel of Jesus Christ, and all are profitable to consider, but what I shall say this afternoon depends to a great extent on your individual faith.

Some people have entertained the idea that religion is very much like earnest that can be put on and laid off at leisure, as it said to have been the case with a certain Quaker, who, when having a quarrel, took his Quaker coat off with the exclamation, "Friend there, religion, while I settle the dispute with that man." Some people, I say, have acted as if that religion might not in order into the daily affairs of their life. They think it well enough to practice it on the Sabbath, but as soon as the sun goes down, they lay it aside and commence attending to their worldly affairs. But this idea is not in accordance with the maxim expressed by Paul when he says: "All things whatsoever ye do, do it in the name of Jesus."

If religion is not the governing principle of our every act of life, it would be very difficult—at least for me—to go down on our knees in the morning and ask God to bless what we are about to do. For instance, were I engaged in selling liquor to my brethren, I could not ask our heavenly Father to bless that traffic, nor could I offer my thanksgivings for the success of my business. For how could I ask God to bless my efforts to curse my brethren? This is an illustration taken from an extreme case. But the principle involved applies to every line of business. If I am standing behind a counter to sell drygoods or groceries and cannot express my most conscientious convicting the things I sell, it is a business in which I might not to engage. Thus the speaker illustrated by telling about a clerk in a drygoods store who had honestly told a customer that he was afraid the color of a certain piece of goods would easily fade, for which explosion of honesty he had been severely reprimanded by the proprietor, who wanted the clerk to lie about the goods. Now, how could a man like that thank God for the daily success in gathering riches, when he knew that those had been gathered in such a manner?

Or, take another illustration. A man wishes to sell a horse and succeeds, by telling what he knows to be false, in getting a good price for the animal. How can such a man go home and thank God for the success that apparently crowned his efforts?

We may trace this principle and apply it to all transactions of our lives, and all conditions, both social, political and others. The idea that our successes, our improvements, our shams and falsehoods would be a most disastrous one to any people. I care not what the appearance may be. When the time comes that we shall stand before the judgment of God, we shall find that every apparent success, which is founded on anything but truth and righteousness, is a signal failure. We are not to judge men's acts from a theoretical standpoint. God judges the motives, the intentions. If these are right, then even that which appeared to be a failure will bring with it eternal success.

Speaking of the