

## RELIGIOUS.

## Sunday Services.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, June 28th, 1891, commencing at 2 p.m., Counselor C. W. Penrose presiding.

The choir and congregation sang the hymn beginning:

How firm a foundation, ye Saints of the Lord,  
Is laid for your faith in His excellent word.

Prayer was offered by Elder Hower Duncan.

The choir next sang the hymn:

He died! the Great Redemer died,  
And Israel's daughters wept around.

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

## COUNSELOR CHARLES W. PENROSE

said he had just been requested to address the congregation, and desired to respond in the spirit of the Gospel. It was a great privilege to meet together as they did that afternoon to worship God in the way that He had appointed and according to the dictates of their consciences. It was true that this privilege was guaranteed to them by the constitution of the land in which they lived; it was the privilege of all people who dwell therein to worship God as seemed best to them. So that they did not interfere with others in their worship they were to be free. That was in accordance with the spirit, if not the letter, of the constitution and the free institutions of this country. It was a great privilege, indeed, not enjoyed in every part of the world. There were some countries in which the Latter-day Saints could not meet, as they had that afternoon in great numbers, without being molested, and perhaps their meetings broken up by the strong arm of the law, if not by mob violence.

As a foundation for a few remarks, he would read some passages of scripture to be found on the 465th page of the Book of Doctrine and Covenants. Now, perhaps the term "scripture," as applied to these texts, would not suit the minds of some persons present; hence he would offer a brief explanation.

The Latter-day Saints believed in the Word of God, and that all such scripture was profitable for reproof, for correction, for instruction in righteousness, as was said by the Apostle of old. The word "scripture," according to its literal meaning, signified anything that was written; and what the Apostle evidently intended to convey was that all Scripture given by inspiration of God was for the profit and edification of the Church of God. The Scriptures to which he at that time particularly alluded were, no doubt, the books of the Old Testament, because the New Testament was not then written, and the Bible, in its present form, was not then compiled. The Scriptures which Paul had reference to, and concerning which he exhorted Timothy, were the books of the Old Testament, "the laws and the Prophets," as handed down to the people of his time.

We who lived in these later times also believed in the writings of Paul, his associated apostles, and other men who wrote as moved upon by the Holy

Spirit. So that the good Christians of the nineteenth century not only received the scriptures which Paul spoke of, but those which had been added to them in later times.

The Latter-day Saints went a little further than this: they not only believed in the prophets which preceded the Lord Jesus Christ, and the writings of those who came immediately after Him, whom He sent, but also the Word of God as revealed in our own times, and when that was written it was to them scripture just as much as the writings of the ancient prophets or apostles.

All scripture that was given by inspiration of God was profitable, and the Book of Doctrine and Covenants contained a number of revelations given through the modern Prophet, Joseph Smith. This book contained some of the Word of God as well as the old and the new testaments. The Bible was usually called the Word of God; a great deal of it, however, was the words of men. We had also in that book the words of Satan—the words of good men and those of bad men, the Word of God and the word of the devil. The Bible did not contain the entire Word of God, as was supposed by so-called Christians, who believed that all that the Lord had revealed was to be found therein, and that He would not reveal any more. To substantiate that idea reverend divines referred us to the last chapter of the book of Revelations, wherein we read that the angel of God who spoke to John on Patmos used these words: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

These words of the angel clearly referred to the book which John, by him, was commanded to write. They were no prohibition of God Almighty, forbidding him to reveal anything further, nor did they proclaim that He would not reveal Himself again. It was simply a command or warning to men not to add to the book which John was commanded to write.

In the book itself we learn that John personally received a mission—that he might go forth and "prophecy before many nations, kings, tribes and tongues," showing that there was to be prophecy after that book was written, and if what John prophesied after he wrote that book had also been written, it would have been just as much scripture as was the Book of Revelation or any other book which the Bible contained; because that would be the inspiration of God written; and all that God inspired men to write, when it was written, was scripture.

The Latter-day Saints regarded what was contained in the Book of Doctrine and Covenants as scripture just as much as what was to be found in the Old or New Testament, because it came by the gift and power of the same Holy Ghost by which the ancient prophets wrote and spoke.

He then read as follows:

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

Will I accept of an offering, saith the Lord, that is not made in my name!

Or will I receive at your hands that which I have not appointed!

And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained you, before the world was!

I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord;

And everything that is in the world, whether it be ordained of me, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God;

For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

The Lord proclaimed here that His house was a house of order; therefore, when we saw anything that tended to confusion—when we saw confusion itself in the world, in any department of society, in religion, in public worship, in the forms and ceremonies of men, among the sects and parties that men had invented, God was not there, His hand was not to be seen there. He was not the Author of that confusion, for all that He did was in order. Notwithstanding the immense number of starry worlds that moved in the firmament on high, there was no confusion among them. Each one moved in its own order and occupied its own sphere, and helped to preserve the equilibrium of the others. This was because they were controlled by the power of God. Again, the laws of God which governed things on earth, when not interfered with by men, were perfect. Everything moved in complete order. The seasons came and went, the seeds were planted and the harvest reaped. There was no discord; all was harmony and beauty. It was when man stepped in and interfered with the things which God had established that confusion ensued.

So in the religious world. When Jesus Christ came on earth and established His Church He established perfect order. That Church was organized after the pattern of the human body; each member had its own place and all were essential to the good of the whole. But after a while dissensions entered it through the folly and wickedness of men. It was when men began to diverge from the path which the Lord had marked out that trouble came. Different sects had been instituted, different ecclesiastical organizations built up, since the time when Jesus Christ and His Apostles founded the Church. All these inventions of men had tended to bring about confusion, so that in the nineteenth century, in what was termed the age of gospel blaze, "confusion worse confounded" reigned. This was because God was not in these works of men.

Among all these different sects there were, no doubt, some principles which God had revealed; there were some vestiges of the Church which Jesus Christ set up when on the earth. Men had patterned after them to some extent; but they had introduced ideas and notions of their own, and confusion was the result. The idea seemed to prevail in the Christian world generally that men had the right to meet together and organize a religious so-